EVEL
ONE

THE CHURCH SCHOOL

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A MAGAZINE OF CHRISTIAN EDUCATION

Hymn of the Forest

Father, thy hand
Hath reared these venerable columns, thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and, forthwith, rose
All these fair ranks of trees. They in thy sun
Budded, and shook their green leaves in thy breeze,
And shot toward heaven. * * * These dim vaults,
These winding aisles of human pomp or pride
Report not. No fantastic carvings show
The boast of our vain race to change the form
Of thy fair works. But thou art here,—thou fill'st
The solitude. Thou art in the soft winds
That run along the summit of these trees
In music; thou art in the cooler breath
That from the inmost darkness of the place
Comes, scarcely felt; the barky trunks, the ground,
The fresh, moist ground, are all instinct with thee.
Here is continual worship; nature, here,
In the tranquillity that thou dost love,
Enjoys thy presence. Noiselessly around,
From perch to perch, the solitary bird
Passes; and yon clear spring, that, midst its herbs,
Wells softly forth and wandering steeps the roots
Of half the mighty forest, tells no tale
Of all the good it does. Thou hast not left
Thyself without a witness, in these shades,
Of thy perfections. Grandeur, strength and grace
Are here to speak of thee.

William Cullen Bryant

September, 1921

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A Magazine of Christian Education

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The Editors' Outlook

Shall They Be Blotted Out?

IN a recent article in *The Christian Herald* on "The Near East Tangle," Mr. Lee Vrooman sets forth vividly how the Christian peoples of Bible Lands face extinction, while the civilized world offers no help.

This is indeed a sad and tragic view to take, and we are unwilling as yet to believe it. The recent report of the Near East Relief to Congress, which is full of inspiring facts, declares that by the best available statistics "there are 2,790,490 Armenians still living in the area served by Near East Relief." Most of these are refugees or exiles, driven from their homes during the war, and since then unable to return. A large part of these people have literally been saved from starvation by America's splendid generosity. But, as the *Public Ledger* of Philadelphia remarked some time ago in an editorial appreciative of the gallant resistance of the Armenians, "Not a hand has been lifted by any Power to help the Armenians fight off the Turk or the Bolshevist Russians." It is in the power of America to save these Armenian millions. It is difficult for us to believe that our Christianity would commend itself to the Moslem if we allow our fellow-religionists to be foully slain without lifting a hand to save them from their fate. If it is true that we are going to allow the Christian people of the Near East to be annihilated, then we might as well put off our missionary efforts for this generation. Even Turks will not be attracted by the representatives of a powerful nation like ours which allowed an oppressed and persecuted Christian race to be blotted out. How can people with blood on their hands hope to be successful propagandists of Christianity?

As a matter of fact, the preservation of the Christian races in the Near East is absolutely essential to the evangelization of those wonderful lands in which the prophets and apostles lived, and in which our Lord and Saviour himself "went about doing good." If there is not enough genuine religion in America to secure justice for a people who have suffered so much because of their fidelity to their faith and to the principles of liberty and justice, then we have failed miserably in meeting one of the greatest challenges that have ever been made to the Christian spirit.

DR. LEINBACH *in The Reformed Church Messenger.*

THE first annual meeting of the Executive Committee of the World's Sunday School Association following the Tokyo Convention was made notable by the presence of Hon. John Wanamaker, the newly elected President of the Association, now eighty-two years of age. With clear voice and great emphasis, Mr. Wanamaker spoke to the large body of executives present representing the Mission and Sunday School Boards of North America and leaders in the business world who are associated in the World's Sunday-school work with men of the type of Mr. Wanamaker.

As its goal for the quadrennium the Committee will undertake to complete the Sunday-school organization of the world and to carry through plans for Continental visitations between the quadrennial conventions by Sunday-school experts for the purposes of conference, convention and institute work. Europe is to be visited this fall and organized after conference with mission and church leaders. Requests have come for secretaries to develop the rising tide of Sunday-school interest in many parts of Europe because of the separation of Church and State and the strong evangelical movements which are on in Russia, Czecho-Slovakia, and Germany.

EXECUTIVE COMMITTEE OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

In the front row from left to right are Frank L. Brown, Marion Lawrance, James W. Kinnear, J. J. Maclaren, John Wanamaker, Bishop J. C. Hartzell, Arthur M. Harris, Paul Sturtevant and George E. Hall.

MR. W. C. PEARCE, Acting General Secretary of the International Sunday School Association and for seventeen years a prominent leader in the Sunday-school work of the continent, has been called as Associate General Secretary of the World's Sunday School Association. This will greatly strengthen the World's Sunday School Association at a time when, through the request of the British Section of the World's Committee, the American Committee is asked to administer the Sunday-school work throughout the world.

Mr. Pearce brings to the World's Association the good wishes of the leaders in Sunday-school work the world over. The World's Association is planning to use him in holding institutes and conferences in various countries to bring practical help and inspiration to the workers.

FOR months preceding the Sunday School Convention in Japan Sunday-school statistics from all parts of the world were sought by W. G. Landes, Statistical Secretary of the World's Sunday School Association. Owing to the war it was impossible to obtain complete returns. The facts could not be gathered in full from such countries as Europe and Australia. Estimates had to be made in some cases, based on the best information available. The following figures appear in the Tokyo Convention Report:

SUMMARY OF WORLD'S SUNDAY SCHOOL STATISTICS

Grand Divisions	Number of S. S.	Number Officers and Teachers	Number Scholars	Total Enrolment
North America	155,944	1,697,520	17,065,061	18,762,581
Central America	167	606	13,061	13,667
South America	3,246	16,203	146,141	162,344
West Indies	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceania	14,856	71,336	423,823	495.159
Grand Totals	287,426	2,586,825	27,709,706	30,296,531

The totals given at the time of the Zurich Convention in 1913 were 29,848,041. In spite of the great loss incident to the war years the present figures show a decided increase except in Europe and Oceania. Notable gains have been made in Central and South America, Asia and Africa. The increase in North America was more than 2,000,000. The statistics for North America were those gathered in 1918 and since that time there has been a marked increase in the membership of the Sunday school. The four years following the Tokyo Convention promise to be the greatest in Sunday-school increase. Secretaries are now requested from Siam, Czecho-Slovakia, Ceylon, Malaysia and Korea. Additional workers are needed in Europe, India, China, Korea, and South America..

DURING the World War Sunday-school work was all but destroyed in Syria and Palestine. Now a marked advance is noted in those countries. Reports have just been gathered by Rev. George H. Scherer of Lebanon, Syria, which show that there was an increase of more than fifty per cent in the enrolment during the past year. There is also a large increase in the interest manifested by both natives and missionaries. Practically all the Sunday schools there are in harmony in the matter of lessons and are using the International Uniform series nine months later than in the United States. The January, 1921, lessons will be taught in October, 1921. The Sunday-school year is thus made to begin with the resumption of all school and church work in October. The large Bible lesson picture rolls and the small Bible lesson picture cards are eagerly desired and in any quantity. For the address of a missionary who will welcome such gifts write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Name your denomination and a card of introduction to a missionary in your own church will be forwarded.

A Sunday-school district institute was held the last week in March at Suk-el-Gharb, Lebanon. It continued from Thursday afternoon till Sunday evening. Some subjects presented were "The Spiritual and Intellectual Preparation of the Teacher," "The Aim of our Syrian Sunday schools and How to Attain It," "A Standard Sunday School in Syria," and "Training the Child in the Way of the Lord." The work of the various departments in the school was presented and special help was furnished to the individual officers.

THE processes of federal law administration have brought automatically into view the vicious circle of child labor, illiteracy, bodily feebleness and poverty. This statement is made in a report on the "Administration of the First Federal Child Labor Law" issued by the United States Department of Labor through the Children's Bureau. As a necessary aid in the intelligent enforcement of this law a body of important material was collected showing the conditions under which children go to work.

Many children who were found underweight when examined by a physician had been working in the mills for several years. Some gained quickly when taken out of the mill and put on a better diet. With others it was difficult to reach even the low standard which the physical requirement demanded. Many of the parents to whom physical defects in their children were reported were unable to pay for medical attention, and in most cases no public clinics were available to lend assistance.

One-fifth of the children in five states left school when they were in the fourth grade; almost a tenth of them had never attended school or had not gone beyond the first grade, and only one twenty-fifth had attended the eighth or a higher grade. Their educational equipment was even more limited than the grade which they last attended would indicate. Out of 25,000 children examined, 1,803 who expected to go to work had not advanced further than the first grade even when they had gone to school at all, 3,379 could not sign their names legibly and 1,915 could not sign their names at all. Over one-fourth of the children would have been refused certificates if ability to write their names legibly had been one of the requirements imposed.

Where such conditions exist, the responsibilities of Christian citizenship would seem to include the duty of creating an intelligent public sentiment which would insist on a common-school education for every child. The creation of such a public sentiment, in turn, presupposes the continued insistence by the moral and religious forces of the community upon the value of childhood and upon the importance of its proper protection, nurture and training.

Let Us Go Forward and Together

SOME time within two years many good Christians in the United States will observe the two-hundredth anniversary of the birth of John Witherspoon, patriot, eminent American divine, and signer of the Declaration of Independence. The Presbyterian Church in the United States has perpetuated his memory in a modern office building which houses the Presbyterian Board of Publication and kindred organizations in the heart of the "City of Brotherly Love." It was in the Witherspoon Building, in Philadelphia, with its blending memories of the Westminster Creed and of passionate love of freedom, that a significant and perhaps historic meeting was held recently.

WE refer to the special meeting of the new Executive Committee of the International Sunday School Association held on July thirteenth. On that date the Executive Committee met in extraordinary session to consider ways and means of hastening the financial rehabilitation of the Association. It is gratifying to report that some progress was made in this direction. While the expectations of some that the recent reorganization of the Association would in some magical way open extensive new sources of income and support have not been realized, the report of the Business Manager covering the past six months since the annual meeting of the Committee, nevertheless, showed an improvement in the condition of the treasury with current income substantially in excess of expenditures. The Business Committee was requested to further reduce its spending budget to proportions well within the assured income and to prepare for the early consideration of the Executive Committee a definite financial policy.

Mr. Robert M. Hopkins, the efficient Chairman and Acting General Secretary of the Committee, was continued in his double official relationship, pending the selection of a permanent general secretary. Encouraging reports were received regarding the attendance at two summer training schools for Sunday-school leaders at Conference Point, Wisconsin, and Winnepesaukee, New Hampshire. At each of the two schools the student body made a generous voluntary contribution toward the working budget of the Association. This student example brought forth a voluntary cash offering from the members of the Executive Committee, amounting to eighteen hundred dollars.

BY a small majority the Committee adopted a resolution looking toward the elimination of all official Sunday-school executives from the membership of the Committee. The legality of this action of the Committee as well as its propriety under the call issued for a special meeting to consider other definite matters may well be questioned. The action, which is in no sense final, reflects an undercurrent of feeling which is significant for the future of the Committee itself. Important as were the financial and administrative problems, to consider which the Committee had been convened, the chief interest of those present nevertheless centered in the discussion of a question far more fundamental not only for the work of the International Association, but also for the future of organized Sunday-school and religious-educational work on this continent. That more fundamental question relates to the completion of the program of reorganization upon which the Sunday-school forces of the continent entered by mutual agreement several years ago. What about the complete merger of the International Executive Committee (which is the International Sunday School Association) with the Sunday School Council of Evangelical Denominations? Is there, or is there not, to be one greater combined organization "under a new charter and with a new name"?

SOME very good persons, members of the Executive Committee and of the old guard of freedom-loving "Internationalists," seem to believe that the program of reorganization has gone too far already. They suggest a halt in the proceedings, in the interest of capitalizing for purposes of financial support whatever value may still inhere in the old name of the International Association. Other members of the Committee, including especially the denominational Sunday-school leaders, believe with equal conviction that the prompt and complete merger of both the Association and the Sunday School Council into a new and more thoroughly representative interdenominational organization, with a broader charter and a new name, is the absolutely necessary next step toward completer harmony and effective cooperation in a strong and worthy program of Protestant, Christian education through the church school.

Both the old guard of the International Committee and the denominational leaders are agreed that continued uncertainty regarding the status of the Association will militate equally against an increased financial support and against administrative and evangelistic efficiency. Both agree that the present status of the Association cannot be fruitfully maintained just as it is. On this point the chairman of the Committee was exactly right when he said: "If this Association is soon to go out of existence, no man cares to become its chief secretary or its business superintendent. Large givers are not attracted to support an organization that is soon to give place to another." There is a marked difference of opinion, however, with regard to the conclusion to be drawn from these premises. It was this difference of opinion, thoroughly sincere and friendly in spirit, that gave rise to spirited discussions throughout the day, as each proposal made was considered in the light of the future general policy of the Committee.

THE question at issue seems to be whether we shall go forward or backward. If it is possible for a passionate spirit of independence—represented, let us say, by the lay element in the old guard—to find congenial lodgment under the same roof with the spirit of church loyalty and brotherly love; and if it is possible for eminent clergymen and church officials to be interested in freedom, and for laymen and clergymen to work hand-in-hand in the same organization; then the organized Sunday-school forces of North America will go forward promptly and together. Then the meeting in the Witherspoon Building in Philadelphia, and the earnest discussion that took place there on July 13, 1921, will not have been in vain.

HENRY H. MEYER.

Man's Share in God's Will[1]

By Margaret Slattery

WITHIN the month we had seen the Towers of Silence and endured the agony of those moments in the lovely garden where Indian mourners sat while the vultures devoured the bodies of their loved ones who had died. We had seen the burning ghats which were the daily funeral pyres of scores of other loved ones. We had walked with the great mass of humanity through the bazaars of Bombay, had seen a mob at the factories in Byculla and had looked in on the blind children whom, until the lovely young girl then teaching them had come, none had cared even to feed or clothe. We had hurried through the great cities of India to rejoice in the surpassing beauty of the Taj Mahal and shudder at the full import of Benares and the Ganges. We had seen the spots of light where Christian missions and educational institutions had made a new world for the children and youth within reach of their training. We had gone down to Kalighat, the temple of perhaps the most degrading of all the gods, whose sign some business men had forbidden their employees to wear upon their foreheads, and the sight of crippled men, of diseased, blinded beggars at the temple gate, the nauseating spectacle of the sacrifice when the courtyard ran red with the blood of hearts had made us understand at last what the missionaries mean when they say—the black darkness of heathendom. During the two months past we have seen China's men, women and children starving. The memory of children dying for food leaves a deep scar, especially when those who see are young and unused to suffering. Then we found ourselves on the sea, on such a night as poets and painters describe for those who do not have the privilege of seeing for themselves—a velvet sky, stars like diamonds hanging so low one could almost touch them, a moon whose glistening silver path was hardly disturbed by the ripples made by our boat as it sped noiselessly along through that still stretch of waters.

"The most wonderful night of all," I said to the girl who stopped beside me to look out over the bow.

"I have not been thinking of the night," she replied in a tense voice.

"Of what, then?" I asked.

"The children are going to bed hungry in China, some will die before morning—and there is all of India," she said.

I waited.

After a moment she added, "I had a good many long talks with —— —— in India. He says it is the will of God, that all this is for man's good. I cannot forget what we saw in Korea, in China, in India. At Ceylon, my mail brought letters from friends in Turkey. I cannot bear the thought that this—all of it—should be the will of God."

"Then you believe it?" I said.

"No," she answered. "I have almost given up the idea that there is a God. But on such a night, well, it makes me sick at heart"—and she fought hard for self-control.

"Can't you believe what Jesus Christ said about it?" I asked.

"What was it?" she said eagerly, as if with all her might, in the face of what she had seen, she were struggling to keep her God.

"It is *not* the will of your Father that one of these little ones should perish," I answered. "You see," I added when I saw momentary relief come over her tense face, "all we have seen is the will of *man*. All these things have their birth in the selfishness of man. Heaven is heaven because the will of God is done there. That makes it heaven. Jesus told us when we pray to ask that the will of God be done upon the earth as it is done in heaven. All during this trip I have been conscious of that challenging Will demanding that men right these wrongs. The easy way is to let things alone—we can so readily lay upon the shoulders of God the responsibility for the ills of the world and shake our heads and say it is a Will hard to understand. Do you remember the young missionaries who were so wonderful in the presence of all the dirt, disease and suffering, during the epidemic? They understood the Will. Do you remember that fine, young, scholarly Chinese who was giving all he is and owns to a fight for a clean political life in China? He understands the Will. No, these things that have torn your heart are not the Will of God. He gave man a free will and the world today is man's will. That will may be changed. It has changed through the years. In spite of all we have seen, it is a better will today than it was five hundred or even a hundred years ago. To help change it is the greatest challenge life can ever present, and there are so many ways of helping in that change that all who desire, may share."

"Oh," she answered, "if I could believe that God hates the mess we have made of life and that he can't make it different because of us, it would mean everything. How different my whole life would be. How I could work to make myself and the others want the right things."

"I am very sure," I said, "that we have a right to believe it." Others joined us and it was not until we were

IN nineteen fourteen the old world died. In the anguish of the years that followed the new world came into being. In this new world youth is being developed. To save it for the best things and send it out to serve, a new emphasis must be given to old truth. Rules are outgrown and standards change with the ages. Old rules though cherished do not always suffice for new problems. *Yesterday* is always suspicious of *Today* and hostile to *Tomorrow*. We who teach must be wise—wiser than all others. We must resolutely refuse to

"Attempt the Future's portal
With the Past's blood-rusted key."

A new emphasis will discover a new key—then the door to the future will swing wide. Alas for those who through blind selfishness refuse the key and compel Youth to force the door.

[1]Copyright, 1921, by Margaret Slattery.

nearing port that she talked with me again and then but for a moment.

"I can believe in the God of whom you spoke," she said. "I can love him as I never loved the God I tried to worship. I shall spend the rest of my life trying to help do his will here on earth."

But I thought much about the man so sure that the present world, with all of its shame, its unspeakable pain, its sin, is the Will of God that in some mysterious way is some time to bless mankind, and of this young woman, a keen, clear thinker, so eager for God, so conscious of the need of him, yet so crushed by the world's anguish that she had lost him in the darkness. In the man, there was no great impulse to rise and do battle that the world might be changed. In her, there was a deep urge to suffer, to toil, to die, to change it even a little. Was the difference in years—was it over fifty and under thirty in contrast? Was it the difference in the interpretation of words? Was his spirit of resignation the attitude of the truly religious soul or was her rebellion against all that held humanity in chains the sign of a healthy spiritual state?

Two or three days later, I knew for an absolute certainty what my answer to my own question must be. I had seen the refugee camp at Port Said. In that camp were Armenian girls who had been with the crowds driven out by the Turks. What horrors beyond the power of normal human beings to believe, those young eyes had looked upon! Here was a girl who had been educated in mission schools and had become a teacher. She saw mother and two sisters murdered, saw friends drown in the river into which they had been thrown and into whose deep current they were driven back if they succeeded in struggling to the banks. By a miracle she escaped death only to meet a worse fate as the slave of an Arab, condemned to cook his meals and share his filthy tent for those long months, until a British Tommy heard that a Christian girl who could speak English was there and at the risk of his life, rescued her. She bore the marks of the Arab's tattoo upon face and arms. She was only one of many, each with a history so tragic that one covered his eyes lest he should see and his ears lest he should hear more. I knew in my inmost soul that these things were not the Will of God. I saw causes, old, deep-rooted *causes* that, when man refuses to uproot them, produce these things that are the fruits of the Will of Man.

A day or two and I was sitting on the Mount of Olives. It was so silent and so unspeakably beautiful. I could hardly realize that here, long centuries before, Jesus Christ had sat looking out over the blue hills, sometimes thinking, sometimes praying. How hard he had tried to make men see that his Father and theirs *loved* them and his purpose was their welfare. Over the hills yonder toward Bethlehem, gray and bare now, angels at his birth had said that Peace and *Good Will* had come to earth. Below on the slope was Gethsemane. The will of man had sent him there, to wrestle with the death to which the smug certainty of the Sadducees and the half-fearful dread of the Pharisees, lest this great love of God for man which he taught should disturb the established order of their days and rob them of their power, had condemned him. I am sure that awful struggle in the garden was for power to yield to the Will of God that *man should be left free*—even if it meant death to his Son. How his inmost soul must have cried out for the "more than twelve legions of angels" whom his Father could send to put all his enemies to flight!

I walked slowly through the lights and shadows of Via Dolorosa. One can hardly bear the realization of what that walk cost him as he yielded to the demand of the multitude and went out to the hill called Calvary, bearing his cross. All along the narrow way I could hear the words wrung from him, when he had looked out over Jerusalem, in the agony of his realization of man's failure —"How gladly would *I* and *ye* would not."

Jerusalem is glorious at sunrise. Even its ruins are on fire with hope. One may look toward Bethany or toward the hills of Moab and see the great expanse of sky alight with the new day—the new day that has come, though many are sleeping unaware of its dawning.

God loves. His Will is for Good. I know it. He has set his creation free. On the earth is man's will, hard, cruel, dominated by pride and greed—*Selfish*. The Will of God presses hard upon that selfish will of man. In great moments it prevails and man forgets self and is glorious, then he slips back. God waits. I may teach youth to love him for his patience that does not, in disgust and anger, utterly destroy. I may train youth so that Self grows weaker and the Will in them grows strong. I may call youth to lives of service for the good of all. I may challenge them to valiantly fight until they have rendered helpless those who, for a selfish purpose, exploit their fellows, body, mind and spirit. I may set their souls on fire with love for God and with the compassion for man that Jesus Christ revealed as he taught the ignorant, encouraged the disheartened and healed all who had need.

When the sun was high I went back to the olive trees, not of the formal Gardens portioned out to Greek and Romanist, but into the wild, natural Garden at the foot of the hill where it was very easy to be conscious of the Presence. I knew I could love God. Not the cold, resigned, abstract, ecclesiastical love given as a duty, in obedience to a command. But love warm, real, eager to demonstrate its existence by deeds. I knew that for this God youth all over the earth longs at the present hour. I knew it would gladly share in the task this Will has set for itself upon the earth.

In Cairo and Alexandria, in Trieste, where I saw the pale-faced children sent from hungry cities in the hope that food would give them life, in devastated France where man's helpless little victims struggle for existence, I still felt sure of the Will.

And now weeks have passed. My files bear record of the response of youth to the call to share in the task of bringing the Will of God down upon the earth. Thinking youth is sorely puzzled. It faces a world such as the youth of no other day has ever been asked to face. It has knowledge of the world such as the youth of other days has never had. Some of it has had experience in chilled and reeking trench and on nauseating fields of battle. Some of it has been surrounded by gross materialism in which its finer instincts could not grow. Much of it has found a home where the demands of morals and ethics are weak and confusing. In our own country are hundreds of thousands of youth with no religious instruction of any sort. Great masses of it without constructive teaching fall easy victims of men who advocate the necessity of changes in government and say nothing of the necessity for changes in the characters of men.

The youth of today wants a better world. I do not believe that the youth of any day has wanted it as much. They have a feeling that when all the blood that was shed from nineteen hundred and fourteen to nineteen hundred and eighteen has not sufficed, the task is hopeless. They must be given hope. They cannot understand a Loving God and the present world. How eagerly they respond to the Will that is for Good—that demands their help in the task of making the world conscious of that Will and helping it to obey its commands in home and market-place, in school and church and government. That is, *Youth, the best of it, is willing to give itself to a religion that is moral and ethical, that will right wrongs and upon foundations of justice build new hopes and dreams for man; that will change the selfish will of man working for his own good alone, so that it can harmonize with the Will of God which seeks the good of all.*

As I sit here in my study looking over the files of letters, warm and eager with desire to do, to accomplish, to achieve, as I read on through words of secret confession and earnest consecration, as I remember puzzled students of the Orient, troubled young souls condemned to search for God in the darkness of the Near East, heroic young spirits facing the problems of economic chaos and the crushing desolation of the devastation in Europe, all hungry for God, I am certain that the day has come for a new emphasis of the old truth that God is love. The youth of today, in their fearless sincerity, frankness, and demand for honesty of purpose, have more to offer to the wounded world than ever has been offered by the youth of any day. The outstretching miles of white crosses on burning sands, in the shade of forests, in the loneliness of arctic snows, are proof of the power to sacrifice self for the good of all that cannot be gainsaid. In the challenging presence of the sacrifice, the power, the longing of youth, in the comforting presence of the love of God seeking to do its will throughout the world, I bow my head to pledge new efforts to help youth to see that will as the working basis of life in this new day.

"Thy Will—it bids the Weak be Strong.
It bids the Strong be Just.
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath the liberal sun,
Oh, Lord be there, Thine Arm made bare,
Thy righteous Will be done!

"Not in dumb resignation
We lift our hands on high.
Not like the nerveless fatalist
Content to do and die.
Our faith springs like the eagle's
Who soars beneath the sun
And cries *exulting* unto Thee,
'O Lord, *Thy Will* be done.' "

I say the words softly but into my study, above the noisy confusion of the day, comes the glorious consciousness of God's answer—*"It shall be done."*

HOW HE CAME[1]

And He came forth and saw a great multitude, and he had compassion on them.

WHEN the golden evening gathered on the shore of Galilee,
When the fishing boats lay quiet by the sea,
Long ago the people wondered, tho' no sign was in the sky,
For the glory of the Lord was passing by.

Not in robes of purple splendor, not in silken softness shod,
But in raiment worn with travel came their God,
And the people knew His presence by the heart that ceased to sigh
When the glory of the Lord was passing by.

For He healed their sick at even, and He cured the leper's sore,
And sinful men and women sinned no more,
And the world grew mirthful-hearted, and forgot its misery
When the glory of the Lord was passing by.

Not in robes of purple splendor, but in lives that do His will,
In patient acts of kindness He comes still;
And the people cry with wonder, tho' no sign is in the sky,
That the glory of the Lord is passing by.

—W. J. DAWSON.

[1] From *The Empire of Love.* Used by permission of the publishers, Fleming H. Revell Company.

The Community Council's Larger Program

By Henry F. Cope

THIS is the third article by Dr. Cope on the Community Council and Religious Education. The article in the May issue discussed the development of a curriculum for week-day schools. The second article, in the August number, dealt with the Community Council and the Community Conscience. In this article the importance of organization of community schools is emphasized, and the necessity of trained teachers that the education of the children may be considered in terms of their whole life, their free hours as well as their hours in school

THE public schools have come to see that education for citizenship cannot be accomplished within the walls of a schoolhouse nor alone by the programs of instruction. They realize, as we must, that children are learning life in every way that they live, that citizens are being made and religious character is being determined just as truly in the every-day work and play outside as in the school. Therefore educators are turning attention to this question, How may all community life efficiently cooperate toward the educational purposes of the school? Or, as it may be stated, How may both school and community come to accept the same aim of a developed, efficient citizenship, and then cooperate to produce it?

Therefore the problem for religious education is not simply that of forming an efficient school system but rather that of making everything that counts in the life of children count for religious life. We must enlarge the school of religion to include all life. We have a right and

Where Playgrounds Are Needed

duty to determine the community by the needs of character. Social life is the soil of the soul. *A complete program of religious education includes the utilization and direction of the total forces of community life for religious training.*

The organization of community schools is an important step in that direction, principally because it gives us at once the social machinery with which to build for the next necessary steps. Back of the school stands the community board or council of religious education which should be the leavening group leading all persons to conceive education in terms of the whole of a child's life, to see the process as going on all the time, and to undertake to make all community life, in as large a measure as possible, a school for the life of the spirit.

Perhaps we assume too much in thinking that every one knows what the community council is. All know what a city council is; a community council stands to religious welfare and education as a city council stands to civic affairs. Usually it is composed of representatives of the churches, Christian associations, library and schools. It gathers up and gives common emphasis to community sentiment, ideals, purposes and work in religious education. It unites all forces for better community conditions, for the control and development of community life in the light of a religious purpose and program for all persons. It has regular meetings, some of an executive character to plan work, others of a public character to report on work and to form public opinion. It should be the body supporting all such enterprises as the community training institute and the community week-day schools of religion.

The first step will be to see clearly the full meaning of this principle, that the child is learning life all the time. Next, to study children's programs in order to realize how large a part of their time is spent outside of schools. Then, investigate as to the relative vitality, reality and impressiveness of the experiences of children in the school hours and in those outside. This will lead to the discovery of the striking effectiveness of those free hours with their companionships in setting standards and creating ideals. It will be necessary to study the setting of those free hours—the playgrounds, vacant lots, swimming holes, alleys, store-windows, billboards, movies, back yards—and then ask, What ideals and principles of conduct do these effective teachers present? Is there in them anything at all that sympathizes with the ideals of the churches?

But such a central council must form about itself a supporting constituency; its leaven must get into the lump. The most difficult problem is that of extending the school's purposes and ideals into the whole of community life. Of course, much will be accomplished where the re-

ligious leaders in their pulpits teach their people what the community owes to childhood. But other and more immediate means are necessary. There will be an increasing group who are guided into useful cooperation and who learn the meaning of the community by working in it.

First, the intensive training of leaders, which will follow the general pedagogical principle that education is the organization of experience, and the particular application that the measure of any learning is the extent to which it is a vital, real experience of life. That is to say, instead of leading folks through textbooks and lectures about community life we shall secure their interest in definite problems and guide them into actually meeting and mastering those problems. The community council should organize a training institute in which students work at specific tasks in community life.

There have been many community training institutes, and many of them have become only memories because they have dwelt in the thin air of abstractions; even where the courses have dealt with practical processes, they have been abstract to the learners because they have been unrelated to real and known conditions. A training class can never live so long as it is only a class.

Glance at some of the definite tasks that appear in relation to the community and the lives of boys and girls. Amusements, recreation, billboards, children's reading, conditions of employment, home life, the church and the means by which it may guide and develop lives. Is there not in any place subject matter enough in actual conditions? If we wish to extend the area of religious education we cannot do better than train leaders by facing the tasks that are real and next to them.

Second, training that begins soon enough. There is one weakness in all plans of training as they are at present conducted; they begin too late in life; they seek to enlist men and women who, usually, have lost the intellectual suppleness of youth. The schools of the churches ought to extend their programs so that they provide for the continuous development of children, through youth, into manhood and womanhood and through the work of the schools into the full work and responsibilities of complete citizenship in the kingdom of God. We need to extend our purposes in the community school, to plan its development, not only as a ministry to children, but as the means through which children and youth begin and go on to learn how to carry forward the service of religion, how efficiently to do community work, to express the purposes of Christian society in all those activities which help to demonstrate Christian love and help to make a new world. And, by no means of least importance, the community organization has the advantage of affording them training together, training which is an experience of common, community-wide cooperation, an experience of the very way in which the work of the kingdom will have to be done, if it is done at all.

Third, training integral in the high-school courses. Does not the fact that the best way to learn the religious life is through the practice of its purposes in actual life suggest that the best way to teach religion to young people, within the church school, would be by leading them into service? We have been elaborating the curricula of instruction in the literature and history of religion; but it does not appear that high-school people take up these subjects with any marked avidity. And, valuable as such subjects doubtless are, we have no assurance that they secure the desired effect, that of developing in them the powers and purposes of the Christian life. But if the curriculum was determined by Christian purposes we would make that curriculum consist principally in the practice of that life.

What finer or more practical field for the practice of the Christian life could we find than the attempt to make the immediate community Christian and to help men and women in it to experience the benefits of living in a Christian society? Is it not time to revise our programs for high-school people and to make them definitely practical? If the week-day school can find ways to lead them to plan for themselves work for others, to attempt service, why not the church school? The experience they would gain —if it is properly directed—would do two important things: it would make this apprenticeship to life an apprenticeship to the life of a Christian society, and it would train them toward usefulness in both community and church.

Such a curriculum would include direction in the work of the schools themselves, so that they become aids to the schools, training in service for community institutions, direction in the leadership of younger boys and girls, especially in play, ministry in cases of need, work for the churches, and for their own organizations. Such service would inevitably lead them back to study and worship with a deepened sense of reality and a feeling of personal responsibility for the needs of their community.

Where Play and Occupation Are Provided

Word Pictures of Religious Activities in University Communities

By University Pastors

From California to New England

Part I—The Far West

1. What is your plan for meeting the young people and finding any who may need special guidance as each new group comes to the community every fall?

2. What opportunities are offered to the college young people of your community for Bible study classes or classes to discuss the application of Christian principles to everyday life? How are these opportunities made known to the young people?

3. What opportunities are offered along the line of Christian service, and how are these brought to the attention of the students?

These questions were sent out by THE CHURCH SCHOOL to a selected list of university pastors. The replies are being published in the hope that they may be of help to other leaders when making plans for the coming year. Responses from the middle west and eastern sections of our country will appear in the October and November issues of the magazine. These accounts were written just before the close of the school year. Some are by pastors of churches in university communities. Naturally these accounts are from the viewpoint of the local church. Others are by student pastors; in some cases the pastors are employed by a single denomination, in others by several denominations. These accounts are from the student or university viewpoint. The differences will be recognized by the reader.—*The Editors.*

University of Washington

1. At the opening of each semester, a Church Mixer is held in each of the various churches in the neighborhood on the same night, perhaps the first Friday night of the term. The advertising is done in common and each student is asked to attend the church of his choice. Invitations are also sent to students of each denomination as far as their addresses can be obtained at that time. I have just moved to the university district so that now the students can come to my home for special conferences. Socials, hikes, and week-end house parties are a part of the season's program. Mrs. Strong and myself will chaperon a party of forty-five for a week-end house party leaving this Friday for the Y. W. C. A. camp on Bainbridge Island. We also have a strong interchurch committee of students representing the five churches of the district. This committee is now planning an interchurch picnic. The student pastors are asked to meet with them as advisers.

2. On Sunday the students gather for their Bible Study Hour in two groups. The girls are led by the Y. W. C. A. university secretary; I lead the young men's group. The men's group is just finishing Fosdick's book *The Meaning of Faith,* and will take up the life of St. Paul for the next quarter. In the evening the groups meet together for the young people's devotional service.

The student pastors of the different denominations lead the various discussion groups at the Y. M. C. A. during the week, dividing the work. The Y. W. C. A. puts on a similar program during the week. All groups this semester are using *The Social Principles of Jesus* for their outline of discussion. We often have four nationalities represented in our groups and all kinds of faith, both Jewish and Catholic as well as Protestant. These are vital hours.

3. In Christian service lines—the Y. M. C. A. sends delegations to various churches and towns during the winter with some excellent results. The denominational student pastors also take their own groups to hold services when desired. The interchurch committee of students referred to above planned a union sunrise prayer meeting which was held Easter morning.

Plans have been drawn and arrangements made for new Y. M. C. A. and Y. W. C. A. buildings on the campus or near the campus. The Y. M. C. A. building will have offices for the various student pastors.

One of the most hopeful signs in our work is the friendly reception of the united religious program by the university authorities and faculty. The cooperation has been very happy indeed. The coming of Sherwood Eddy in February left a deep impression upon the students. The total university enrolment has been over 5,000.

Arthur Bryant Strong, Seattle, Washington.

University of Oregon

This is my first year in this type of work. My introduction to the students of the University of Oregon was at a lap supper we gave on what is known as church night. That came about two weeks after the opening of the university, when a Friday evening was set apart by the university for the churches to entertain the students in their various buildings. There were two hundred at our reception, and at that time we had something of a program, and effected an organization of the students for church cooperation. Through the year I have had the privilege of preaching frequently in the churches and meet the students in that way. We have depended a good deal on entertaining the students in our home in small groups as a method of get-together. When a pastor is in reach who is known to a number of students, we entertain them in his honor.

I am giving a two hour a week course in Biblical litera-

ture, during school hours, with the aim of keeping the course up to university standards. The class is small but regular and faithful. I feel I might do much more if credit were allowed by the university for such a course. I have taught one class in *Christian Fundamentals* in a sorority house for six weeks. This was under the auspices of the Y. W. C. A. Classes were held in all the women's organizations on the campus. Similarly, courses will be given on missions this spring. I teach a class of students in the church school of the Central Church, and we have a fine Christian Endeavor group. In connection with these meetings a luncheon is served by the ladies of the church.

We had a most successful vocational series of meetings in which speakers used both the vesper service and the Christian Endeavor hour for the presentation of the Christian service opportunities of various typical professions. We found the faculty most generous in helping us in this series.

Without doubt the most effective appeal the church has been able to make to the students this year has been through the presentation of *The Dawning*, a pageant of the resurrection, by Lyman R. Bayard, for which the Central Church is indebted to THE CHURCH SCHOOL. The church was crowded to the doors time after time in its presentation and the effect was comparable to the Ober-Ammergau presentation of the Crucifixion.

I feel that the ideal of the student pastor's work calls for a great many personal conferences, and that there is a broad field for fine pastoral oversight and expert vocational guidance.

Bruce J. Giffen, Eugene, Oregon.

State University Farm School (California)

Ours is an agricultural community in which is located a growing agricultural school. One Protestant church, cooperating with the student Y. M. C. A., seeks to meet the religious needs of the students and residents. Our church is officially connected with the Presbyterian body but, as a community organization, it receives financial assistance for the student work from the national boards of education of the Baptist, the Methodist Episcopal, and Congregational denominations. We are seeking the cooperation of all Protestant organizations in this united effort.

Our aim is twofold: (1) To develop an ideal rural community whose life will be a constant encouragement for Christian citizenship and fellowship to every member of its family. (2) To train future rural life leaders, who are among us as students in our institution, so that they will go out from us to take their places as Christian community leaders with definite knowledge as to a program and the means available to develop it.

In my mind this twofold aim involves a task that cannot be divided. The students must find in this community those ideals which should be fostered in every community, that is, religious toleration and Christian unity, exemplified in one, strong, Christian program uniting the whole community in the fellowship of common interests. Upon this rock-bottom foundation a living structure may be built which will be the most potent factor in the training of our future rural leaders. On the other hand the students themselves must be trained in the actual practice of those ideals by taking part in the Christian activities of the community.

Our first interest is to become acquainted with the students upon their arrival. We plan to be of assistance to them from the time they get off the train until they find their student home. Then the church and Y. M. C. A. have two "mixers," the first on the campus and the second at the church. A rousing good time is planned with general announcements as to the Christian program of the church and Y. M. C. A., and emphasizing the common interests of our community life. A friendship council of students cooperates with the pastor in finding special cases where help is needed. Picked men are needed for this service of helpfulness. The organization of the life-work recruits and student volunteers is also of great assistance in approaching the students on questions of life investment.

Our most helpful organization has been the union of all the Y. M. C. A. and men's Bible study groups at the church at the church-school hour on Sunday mornings. At this hour the men of the community meet with the students to consider their common task before taking up the study in the various courses offered. Here is the heart of the church and Y. M. C. A. activities, the connecting link in community and student Christian life. This organization plans and carries out most of the social program, evangelistic effort in Davis and neighboring towns, visiting the sick and shut-ins, beautifying the church grounds, entertaining visiting speakers and workers, making community surveys, aiding in week-night programs for community entertainment, acting as hosts in a "Home Night" gathering for songs and light refreshments at the close of a Sunday evening service, helping in our church publicity, in fact, doing everything that will train them for effective Christian leadership. With our whole student body thus uniting in one church we are able to bring a strong Christian impact to bear upon the whole student life. This will be increasingly true as we have the means and the help necessary to maintain a strong Christian leadership.

Nathan M. Fiske, Davis, California.

Leland Stanford University

The religious situation at Leland Stanford University may be briefly described as follows: The Memorial Chapel (undenominational) is the college church, with an imposing edifice, a fine chaplain of Anglican extraction, and an array of brilliant visiting preachers. It has only a Sunday morning service, and is defective in having no enrolled membership and no student activities. Everything is provided, handed down from above—not even an offering taken. Students who care to attend church mostly go here, and with a considerable number of visitors a good congregation is gathered.

This is supplemented by Bible classes organized by the student Y. M. C. A. and Y. W. C. A. Also a small group of devotionally minded students meets for daily morning prayers in the organ-loft of the church led by the chaplain.

The Palo Alto churches are in the village a mile and a half from the university buildings, and are consequently at a disadvantage in reaching students. I have just taken the pastorate of one of these churches and have been feeling out the situation in a tentative way. We list all students of our denomination and once or twice a year invite them to a social affair at the church. They are welcome to our young people's organization, but as it is chiefly composed of high-school students the university students stand rather aloof.

At present we are engaged in developing a discussion club for university students, which is held at our church Sunday evenings at 7:30, as the church has no evening service. The initiative came from a group of students, who wanted to be able to ask fundamental questions and have their objections fairly met. We have had three meetings with an attendance of about twenty. After a short sing around the piano, we sit in a circle and the propounder states his question and we all take a shot at it, the minister rounding up the discussion. Questions thus far have been: "Why is it necessary to join the church?" "Why send missionaries?" "What is Christianity anyway?" Young men and women like it hugely, and I think it is the beginning of precisely the most helpful service we can render.

Willard B. Thorp, Palo Alto, California.

University of California

1. We undertake to get from the home pastors the names of students in advance of their coming. During registration days at the university the church keeps open house with a group of our young people always there to welcome new students, help them find rooms, friends, and introduce them to the campus. A student reception is held in the church the first week of the university year.

2. Early in the year a Bible study campaign is undertaken to enlist as many students as possible in classes to discuss the application of Christian principles to everyday living, etc. This campaign is conducted under the auspices of the university Y. M. C. A. and Y. W. C. A., including the associated Christian students representing all the churches near the campus. A printed circular announcing all the Bible courses in all the churches is distributed freely throughout the student body.

3. A social service commission of our young people undertakes to connect students with opportunities for Christian service—managing girls' and boys' clubs, visiting hospitals, conducting song services, etc.

There has been close cooperation between the churches and the Christian Associations of the university.

Last evening we held our senior banquet when one hundred and forty students and faculty sat down together at the church for a very delightful and inspiring evening.

Raymond C. Brooks, Berkeley, California.

Colorado School of Mines

(Based on an experience of seven months)

1. For meeting new students and giving them special guidance, we plan to have an interdenominational Bible study campaign to enroll the students in Bible classes and also to get them interested in the churches. At the close of the first week of college next year, we plan to have a dinner given to the students of each denomination by the local churches. The following week a reception to its students will be given. We meet personally as many of the students as possible by calling on them at their rooms.

A number of social events have been held for the Chinese students, some of them for all members of the Chinese student group and some for smaller parties. These have been held in homes in Denver and in various churches.

2. There are Bible study classes in the three leading Protestant churches to discuss the application of Christianity to everyday life. These classes will be brought to the attention of the students by the above mentioned Bible study campaign.

There is at the present time a discussion group for moral and social problems in a fraternity house, and a discussion group in the Chinese club house on Christianity and present-day problems. I have been leading these discussions.

A group meets once a week at my home for the discussion of local religious problems. This gathering is promoted by the college Christian organization and reaches a large number of students.

3. The opportunities for Christian service which are offered to students are: teaching athletics in Denver settlement houses and community centers; teaching college subjects to a group of Denver working men; coaching Chinese students in English. These are brought to the attention of the students by personal conference with those who are likely to be interested.

George L. Collins, Golden, Colorado.

FROM A CHURCH CALENDAR

Berkeley, California

SUNDAY—

10 a.m. College men, under the leadership of Dr. Bruce Clark.

10 a.m. The Philathea Class of College Women under the leadership of Mrs. R. O. Moody.

5:45 p.m. There will be a Social Half Hour this evening for students and young people of the congregation and their friends, followed by a Devotional Service, led by Dwight Rugh. The subject for discussion will be, "Accountability or Selfishness, as a Guiding Principle of Life." This gathering is held under the auspices of the Young People's society, in the church parlors. Come and participate in this time of fellowship and worship with us.

All students and young people of the congregation and their friends are invited to reserve the evening of Saturday———, for a gathering of fellowship and fun, centering around "Weenie Roast." It is hoped that Hinkle Park may be secured for the occasion. More definite information will be printed in next Sunday's Calendar.

The Director of Religious Education

What He Is and What He Will Do

By W. Alonzo Reynolds

ALTHOUGH the director of religious education is now an officially recognized officer in most of our Protestant denominations, it cannot be said that the average church member possesses a clear understanding as to what the new officer is, why he is needed, or when he has performed the duties of his office. Because of this lack of information and the confusion which exists even in many communities where directors are already at work, this article will attempt a statement as to why the church needs directors of religious education, what a director of religious education is, and what he will do.

The Need of a Director

That the church of today has need of the director of religious education will readily be seen when one considers three things—(1) changed conditions which confront the church for the teaching of religion, (2) the requirements which these conditions are forcing upon the church, and (3) the fact that the present leadership is insufficient to cope with the task.

Social, industrial, and economic conditions have been in a state of flux for so long a time that, upon taking thought, we find ourselves facing conditions which are almost diametrically opposed to those of a few short generations ago. To mention but one type of change, it may be said that there was a time when the public school (which originated in the acknowledgment by the church of her teaching responsibility) consciously and purposefully taught religion. Only a trifle over three score years ago, eighty per cent of the cities and towns of Massachusetts *required* the use of the Bible as a reading book. Today a far different state of affairs confronts the American people. The church stands alone (and properly so) as the only public, organized institution with the right or duty of teaching the principles of religious thought and conduct to our boys and girls.

A like change has taken place in the home, which at one time was the strongest ally of the church in teaching religion. While the home as an institution has never been perfect, it must be admitted that definite, systematic instruction in religion and the sense of personal responsibility was far more generally given in the homes of previous generations than in those of the present day. Even in the best of modern homes we fail to find those evidences of family devotion and religious training upon which the welfare of the nation undoubtedly rests. Together with the surrender of clothes-making in the home to the tailor and the shop, the cooking of food to the delicatessen or (more lately still) the "community kitchen," the education of the child to the public school, the parents of today seem to be determined that all the religious instruction (if any) of our youth shall be turned over to the church. Whatever may be the underlying cause of all this, the simple fact remains that the average American home is not providing religious instruction to America's youth in any real sense of the term.

The religious-educational responsibility of the church is thus seen to have increased with the passing of the active support of the school and home. Coincidently with this, the standards of the teaching profession have been lifted higher and higher. Our knowledge of the principles of psychology and pedagogy has bound us to a more rigorous standard for all those who profess to deal in an educational way with growing boys and girls. The standing of the church as a teacher has of necessity suffered through a teaching force whose spirit and devotion were unsurpassed, but whose knowledge, training, and material equipment for the task of religious instruction were inferior to that provided for the public-school profession. The church that was satisfied, even determined, a few decades ago, to refuse training for its teachers, today is increasingly demanding that they be trained and that their leaders shall be experts in their field.

Not only has the responsibility of the church for religious instruction been increased, and the standards of the teaching profession been raised, but the church itself has been awakened by the array of facts which of late have come to startle thoughtful men and women everywhere. It is a serious condition that confronts us when we are told that nearly seventy per cent of the children and youth of America are receiving no religious or moral instruction of a systematic nature, and that among the remaining thirty per cent the Jews and Catholics receive the larger share (in proportion) of what religious instruction is given. Boys and girls of Jewish homes are offered three hundred and thirty-five hours a year, and the Catholics two hundred hours, while Protestantism offers its youth a meager twenty-four hours per year instruction in how to live. If all of Protestantism's youth were actually reached by even this small program, the situation would not be so alarming, but the fact is that over sixty-six per cent of our Protestant and nominally Protestant boys and girls are in no way reached by the instruction of the church. Our church-school officials also face the regrettable fact that those who are reached do not attend the sessions regularly. Even if they did, twenty-four or twenty-five hours a year for fifteen years would only provide an eighteen-year-old boy with a period of instruction in religion equal to about seventy-two public school days of five hours each. The church has therefore begun to realize the dangers of "spiritual illiteracy" which are confronting the nation, and her growing sense of responsibility in the matter is one which cannot be lightly avoided or ignored.

A Vital Program Required

Some of the requirements which these and other conditions impose upon the modern church school may now be briefly stated. To begin with, we must somehow devise a plan for the religious instruction of our youth which will give far more time for that purpose than heretofore. This will mean more time for the Sunday session, probably, but it also involves the provision of week-day

instruction and vacation schools of religion. Not only more time must be secured, but a better use of that time and a better type of instruction are needed. The time has passed when the church can endure the fact that "ten million children receive their religious training from teachers under twenty years of age" or from teachers of any age whose religious and intellectual training is inadequate to their task. A better trained corps of teachers will demand better equipment and housing for the school, and only an expert trained in such matters can advise the church. A better curriculum is imperatively needed, and here again the educational specialist is demanded. The church which is awake to its educational responsibilities recognizes that it must have a vital program which will embrace *all* of life, not only the impartation of knowledge, but every social, recreational and expressional activity which develops, enriches, or unifies the life of its young people. The building of such a unified and standardized educational program in the local church certainly calls for technical knowledge, organizing and administrative ability, as well as a strong spiritual personality.

Whether this educational expert is to be the pastor or a director of religious education is not so important as that the church shall have the service of some one qualified to launch such a program. Local conditions will often require that a pastor, if anybody, shall be such an expert. In some communities a director may be engaged to supervise the work of several church schools. There can be no valid objection to this if too many demands are not made on the director, thus lessening his efficiency. The average pastor, it must be admitted, is fortunate if he has "sufficient training to make him fairly intelligent on this part of the work of a church." The three years' theological course is already filled with subjects which can scarcely be displaced without detriment to the work of the ministry.

Even if it were possible adequately to train the pastor for this task, it would be the exceptional case where time or opportunity would be given him to be the responsible executive of the educational program of the church. Never have the demands on the pastor been so varied or so complicated as they are today. "All" we ask of him is that he shall be a strong and thoroughly up-to-date preacher of sermons; a faithful pastor, reporting large numbers of calls in the homes of the members and constituency; a fine administrator and financial expert; a successful promoter and arbiter of a dozen church organizations (or more!); a splendid "mixer," taking a large place in the affairs of the community; and so on, *ad infinitum*. In the smaller churches, the religious-educational leadership will inevitably fall to the pastor, unless several churches, as has been suggested, can unite to secure the services of a director. In some cases, where the Sunday-school superintendent is already trained in some profession, he may, by further specialized study and preparation, give valuable service in this direction. As a rule, however, he will not be able to assume the responsibility for the whole educational program of the church and give it the attention and place that it deserves. It is because of the situation as outlined that the new profession is filling an imperative need. The conditions and requirements of the present day are such that the church must, if it would fulfill its function, have the services in some form of a director of religious education.

The Task of the Director of Religious Education

We turn now from the reasons why the church of today needs a director of religious education to the practical question, What is he and just what is his task in the church? Many churches, attempting to classify their new helper in the terms of the older forms of church service, have tied his hands and crippled his best efforts in his chosen field by some title which brings unnecessary and unwise demands on his time and strength. It seems best to begin, therefore, by clearing the atmosphere with a statement of what a director of religious education is not.

First, he is not necessarily a theologically trained man, a student or graduate of a seminary for training ministers. He may have such a training or he may not. I believe that a director of religious education who has had the training of a seminary is likely to give a richer and more sympathetic service to the church than one who has not had such a background for his technical and practical training in educational and administrative standards in religious education. A closer and more profitable cooperation with the pastor through a clearer understanding of his problems should be the result of such training. At any rate, the director of religious education should have a mind stored with principles and illustrations drawn from a deep and comprehensive study of the subjects pertaining to religious life and thought. The educational expert who has been trained in the realm of secular education will have much to do to adapt himself and his training to the atmosphere and climate of the church school and its allied agencies, unless by some means he has been brought into contact with much of that which the seminary trained man receives. The point we are making here, however, is that a director of religious education is not *of necessity* a theologically trained man.

Again it must be said that the director of religious education is not an assistant pastor. An assistant pastor does not have to be a seminary trained man, though he usually is these days. But a director, whether he has such training or not, is never supposed to be an assistant pastor. That he will be an assistant to the pastor in a general sense, is of course true, but the title and office as such do not apply to him.

To say that he has pastoral oversight of the young people does not mean that he is, of necessity, a "Boys' Worker," or, if the director is a woman, that she shall be a "Girls' Worker." Neither the pastor nor the director would render an efficient service to the church unless they had a real love for and interest in boys and girls, but they would both be using time and strength which should be devoted to the larger and more technical aspects of the work of the church if they should have the responsibility of planning and participating in all the "cross-country hikes," "marshmallow roasts" and "clam bakes" which the boys and girls will enjoy during the year. It will, indeed, be the director's responsibility to see that programs of such and similar activities are provided, and that the "boys' work" and "girls' work" are kept to the highest possible point of efficiency, but it would be a mistaken policy for a church to say when its new director of religious education comes, "Well, now we've gotten a fine Boys' Worker. I hope he can keep the boys busy and out of mischief!"

In other words, the director is not a "detail worker" at all. He has supervision and authority over all details pertaining to the educational function of the church, but his task is to keep those details in their proper place and relation to the work as a whole; to see that they are adequately and skillfully performed by those who are supposed to do them; and that an increasingly comprehensive and worth-while program for the church school is worked out and executed to the last item. But execution of those items must be entrusted to the hands of others, over whom his supervision and guidance shall be constantly given.

Just what, then, is the director of religious education, and what does he do? He is the executive officer obtained by the educational committee or Sunday School Board, which is in charge of the religious-education activities of the church, to take full charge of those activities, including both their instructional and expressional forms. He is the expert adviser and executive head of the department of the church, the department of religious education. His power in this department is full and complete, subject to the approval of the church or the Board by which he is engaged.

In a general way, his task may be said to be that of "increasing the efficiency of religious education as a method of gaining the end which the church seeks," i. e., the nurture and development of Christian character. The church school will be his most effective means for gaining that end and his time and thought will be given to its development and direction. Technically, however, the church school does not mean merely the one hour of worship and instruction on Sundays, but it will include all the instructional and expressional activities of the young people, and those departments of adult work which are educational in character. This means that the young people's societies (expressional activities for the most part) will be a part of the school of the church. He will be the superintendent or director of the whole educational program of the church. His office is more, therefore, than that of platform superintendent, the officer who conducts the public sessions of the church school. He *may* be a platform superintendent, but it is improbable in all but exceptional cases. It is well to remember that while the director is the executive officer of the educational board, he is not an executive of the church school nor of his own educational program. He is instead an administrator whose task is to see that the executive officers of all the departments under him are accomplishing their work. All general matters requiring technical knowledge, such as grading the school (which, by the way, does not mean that he will do the work of a superintendent of classification and assign new scholars to classes), selecting the curriculum, arranging for the worship programs, and training the officers and teachers, will be in the hands of the director.

It will be seen from this that the director's responsibility will involve the organizing of all the instructional and expressional activities of the church and its societies into a unified and systematic program. In perfecting his organization it will be necessary for him to seek out and select the personnel of his superintending and teaching force. For this organization to be scientifically planned the director must seek to correlate all the different elements which make up the church school—classes, departments, divisions and societies. Not more than one educational program or policy should be allowed in a church school. Unity and harmony must be maintained and this is the task of the director.

The director is not only an organizer, but he must himself be an educator. He will not be a teacher of pupils in the church school, but he will be a teacher of teachers. Training the teachers, selecting the curriculum, giving advanced courses in Bible study, giving (or getting some one else to give) lectures on subjects related to the educational program of the church, all this and more will be his work. As an educator in the field of religious education he will be called upon to assist on the programs of conventions, preachers' meetings, teachers' meetings, etc.

In much the same way as the president of a college must do considerable judicious advertising and publicity work, the director must plan to bring his school and its work before the notice of the church and community. He will, therefore, see that bulletins and circulars are prepared covering the work of the school, teacher-training class, the young people's societies, etc. He will see that a wide use is made of local and church papers to increase the interest and cooperation of the reading public. Whenever it is possible, exhibits of the work done in the church school will be held and the general public invited. In brief, the director must be something of a publicity agent as well as an educational expert.

At least one thing more should be mentioned as a part of the duty of a director of religious education. That duty is to correlate the church school with the work of the public or secular schools of his community. So far as he can he will obtain cooperation between the two, but at least he may supplement the secular program with one of week-day or vacation schools of religious instruction, if it is at all possible. This may call for cooperative activity with the other churches of the community, or it may not. In many communities the week-day school of religion is a coming force in the field of religious education and it is certainly a part of the director's responsibility to lend support and assistance to every such enterprise.

It must be granted that the work of this profession is comparatively new and therefore still somewhat in a state of flux. Changes will no doubt come, and all individual cases will vary to such an extent that few directors will have exactly identical work to do. Experience is a valuable safeguard for theory, though it should never be allowed to dim any ideal which bears the mark of divine usefulness in human life. This outline may be modified, as the church travels on the way to its goal, but at least we have found the point of departure for our journey.

FOR THE RELIGIOUS EDUCATION BOOKSHELF

This corner of the library has come to be a very important one, for the great wave of interest in religious education which is sweeping over the country, leaving behind it rapidly developing plans for community training and week-day religious instruction, has created a demand for the very best that publishers have to offer in the way of curriculum material, and material that will help the instructor and the instructed. Write to your denominational publishing house for a list of books that will help to meet this demand.

Artist: Mengelberg

THE BOY JESUS ON HIS WAY TO JERUSALEM

The Law of Obedience in Childhood

By
Elizabeth Jenkins

OF all the virtues of childhood obedience has universally been considered a cardinal one. A habitually disobedient child not only discloses the fact that something is sadly amiss in his training, but also arouses fear as to his future, for obedience to law, unless established in childhood, seldom becomes a directive force in adulthood. This is in accordance with the law of habit-formation, as well as with the biblical adage, "Train up a child in the way he should go, and even when he is old he will not depart from it" —a significant saying in the present age of lawlessness.

This universal belief in the necessity for obedience has its rootage in the primal fact of life that a young child's survival, because of his helplessness, depends upon his obedience to those caring for him. His immaturity and inexperience make it impossible for him to take the long look ahead necessary to the one guiding his development. He acts for the satisfaction of the moment only, without regard for the consequences to himself and to others, hence the necessity for guidance and its correlative, obedience.

Oftentimes this is understood to mean obedience to personal authority only. Such obedience, however, is now regarded as a "temporary and immature virtue" to be gradually replaced by self-direction. Human beings of any maturity naturally resent being subject to personal authority, although quite ready to yield to impersonal law. When a person is really superior, he may win a following through his superiority, whereas, if he tries to do so through his authority only, resentment is sure to be aroused. For this reason enlightened training of children is, from the first, in obedience to law.

At first a child is not conscious of obeying laws, but is conscious of obeying his parents. It is the parents who, during these first years, are conscious of the laws governing the guidance of their child. They personify these laws to him. Gradually his obedience to his parents becomes transferred to obedience to the laws which his parents personify, as the child himself learns to understand and to use them in directing his own conduct. Thus, through a long educational process, he little by little frees himself from parental control, until he becomes fully capable of self-direction.

The most familiar, as well as the most lasting way of teaching obedience is by force of *example*. Parents are usually conscious of their responsibility in this respect, although many do not realize how young a child may be to be influenced by their attitude. Where this force of example has proved enduring, parents have realized that the laws governing child development must be learned and obeyed, if their children were to have a fair chance in life. From a child's point of view, a grown-up's commands are an expression of caprice, of convenience, and such they frequently are. The "Off with their heads!" kind of penalty is a childish estimate of a grown-up's judgments. There is no justice or fairness in them, as far as children can see. To them grown-ups do just as they please. But when the day comes—a judgment day for parents—that a child begins to realize that his father and mother must obey the laws, *the very same laws* that he is commanded to obey, the realization becomes a revelation, bringing with it a tremendous respect for law—as father and mother are all-powerful in a child's sight.

This use of the influence of example in teaching obedience is as ancient as it is powerful and far-reaching. More direct methods may be classed tersely under the three heads: Coercion, Custom, Consent. *Coercion* is usually associated with the "sparing the rod" doctrine of discipline, and is now considered a last resort, because obedience so gained is against the consent of the governed. For this reason it arouses resentment in a child, and, what is even more dangerous, it arouses in a grown-up a subtle sense of power that is so satisfying to the instinct of mastery as to invite a repetition of the sensation. "I'll show him who is master!" said an irate father in my presence, and I trembled for his son. Like many parents, he believed that he had a right to do as he pleased with his child, so long as he stopped short of criminal assault. Such a conception of parenthood is far removed from that held by those who regard parenthood as trusteeship.

Usually coercion can gain its end with the immature without the use of extreme measures. To young children all grown-ups are clothed with authority, all are in the giant class. I doubt if we realize how big we seem to little children, or how brave a child is who dares defy a grown-up. Most of us—let us confess it—if threatened by

a person twice our size would submit without question. Because of this instinct to submit to those hopelessly our superiors, we still follow, to some extent, the time-honored custom of clothing those in authority in robes, and uniforms, and other trappings designed to inspire awe, admiration, fear, submission. The king's crown, the priest's robe, the soldier's uniform, the scholar's gown, have long played their part in the world drama of mastery and submission. To children and others of immature judgments, such symbols of authority bring ready submission. Ignorant mothers frequently threaten their children with, "The policeman will get you if you do that."

To submit readily to personal authority—whether dressed up or otherwise—in this lawless age, one needs to be either very simple, as we have seen, or else very high-minded, for such submission implies inferiority, and no one wishes to be considered inferior. The simple of mind and heart may submit without question, likewise the high-minded, who voluntarily obey the laws which the authorized person represents, but, for the majority of folk, resistance to authority is their present-day habit. All of our institutions—home, school, church, industry, government—reflect this destructive attitude.

While such is the general attitude toward authority, it is to be expected that coercive measures in the home will, more than ever, arouse resentment. Fortunately we have come to understand what mutual harm is done when one's will is imposed upon another, when the spirit is broken, when the personality is shut into itself through harsh measures. In short we have come to understand that in enforcing obedience to law, coercion is permissible as a last resort only. Its one unquestionable use is as a means of protection in time of danger, but the urgency of such a situation is its own reason for extreme measures, and, under such circumstance, coercion is not likely to arouse resentment. At such times something elemental in human nature instinctively responds to commands which promise safety.

Methods that come under the head of *Custom* have behind them the pressure of social acceptance. A child is born into a highly complex social organization to which he gradually adapts himself as best he can. Through imitation he early identifies himself with his family group, and later with the neighborhood group. It is often sufficient to say, "We do so and so here," to have him acquiesce. This, in short, is a method by which we take it for granted that he will be one of us. When a child is sick, for instance, we expect him to take his medicine, because that is the way sick people do. When he is tired, hungry, out of sorts, we do not stop to reason with him. We simply help him, in-so-far as he is able, to meet the situation. This method is a temporary measure, and should gradually give place to voluntary obedience to the laws governing both himself and his social group.

Methods which lead to *Consent, to voluntary obedience to law, to self-direction,* have to do with influences in a child's environment, as well as with his experience. Because lawlessness permeates the social environment of the child today—is "in the air," so to speak—it is all the more necessary that those guiding him should hold themselves strictly to the obeying of the law. One of the ways of doing this is in carrying on an orderly nursery routine in regard to food, sleep, bathing, dressing, play. If followed in accordance with the laws governing the child's development, irrespective of the inconvenience and labor involved, this routine will naturally lead to obedience to laws regulating a well-ordered life. This is a certainty because of the child's plastic nature during these early impressionable years. So parents, in their intelligent and faithful care of their child, are unconsciously teaching him basic lessons in obedience to law.

Conscious teaching of obedience to law is done incidentally in the course of the child's every-day life. Where it is a question of what is termed "natural law," children, as well as grown-ups, early learn to respect and obey it. The law of gravitation compels respect after a child has had a few falls. The same is true of the law of force in wind and wave as they buffet him about. A very limited experience with fire teaches a never-to-be-forgotten lesson, electricity likewise. To gain mastery of these forces, it is necessary to obey absolutely the laws inherent in them. This truth children early recognize. Laws governing plant life must also be obeyed, for the plant withers and dies unless provided with conditions favorable to its growth. This truth children early recognize also. Still higher in the scale, laws governing animal life command respect and obedience. Even young children understand that the needs of their pets for food and shelter must be provided for, else suffering results, the kind of suffering within a child's experience.

Where children experience the operation of laws on these lower levels of life, they have a natural basis for an understanding of laws as they operate on the higher level of human life. In fact, we know of no other way by which a child can learn to understand, to respect, and to obey the laws governing his own life. A young child naturally shares his thoughts and feelings with his pets, his playthings, and the growing things out-of-doors, and the meaning of what he does is made plainer by what they do. In time he learns that plants and animals pursue their instinctive life to its appointed end, without having any choice in the matter, but that people have to choose what they shall do. It is true that at first his parents have to choose for him, by encouraging this tendency and discouraging that one, but gradually he learns to make his own decisions.

The causes of conflicts that arise during this training are many. A fundamental one is a grown-up's instinctive love of mastery, and a child's instinctive resistance to being mastered. Fatigue, haste, nerve strain, on the part of those guiding a child have much to do with his resistance. Reposeful people do not usually arouse antagonism. Consideration of this *personal equation* is most important in determining how far a child is at fault in any given situation.

The kind of commands given is also an important consideration. The demand for immediate obedience, when a little lee-way could very well be given, such as, "when you have done so and so," may cause a conflict, for children are oftentimes so deeply interested in what they are doing that they resent interruptions. Often a request is more effective than a command, and has the advantage of instilling courtesy at the same time. "Will you please close the door?" may thus be substituted for "Close the door." The command that exacts a promise is usually contrary to child nature, because young children have not the judgment necessary to decide questions for the future. When we are breaking an undesirable habit in a child it may be well for us to remember that that habit probably became established because of our carelessness or lack

of foresight. Children are frequent victims of such blundering.

Children are also frequent victims of their environment. A city apartment is about as unchildlike a place as one can find, and is, in consequence, an inciter of conflicts. There is a law of development at work in a child's own nature, which to him has first claim to his obedience, however desirable conformity to social custom may seem to his elders. By the time he has reached adolescence, he considers himself capable of evaluating those customs with a result most disturbing to grown-ups, unless they realize that these youthful radicals are needed, if progress is to be made.

It is at this turning point in a child's life that he tries to free himself from parental control, tries to put away childish things, because he becomes conscious of a new-felt power to direct his own life. This is the dramatic moment chosen by Mengelberg in his picture, here reproduced, of *Twelve-year-old Jesus on His Way to Jerusalem.* Jesus, eager with the eagerness of youth, is trying to break away from parental control, to set about his Father's business, toward which all of his education, as a Son of David, had been directed. His mother—as is ever the way with mothers—would hold him in childish subjection yet a little longer, her desire here shown by her restraining hand and wistful mien. Joseph seems more ready to allow Jesus to enter upon his life work. This attitude may be due to the fact that traditionally this is the time of life when youths become initiated into the responsibilities of manhood, and that Joseph was conscious of this age-long custom as he watched Jesus' youthful eagerness. But freedom from parental control is not gained in a day, so we read that Jesus, on his return home after his assertion of independence, became again subject unto his parents.

These years, during which a youth becomes consciously self-directing, reveal the character of his early training, whether it has been toward a voluntary obedience to law, or whether coercion and custom have been the compelling forces. If the latter, we may expect antagonism to existing laws, and a blindness to the necessity for laws. If the former, we may expect an antagonism to existing institutions in-so-far as they fail to express the ideals which youth holds high—ideals of justice, truth, good will—but, at the same time, we may expect a deep-seated respect for law itself, for that became established when he learned the law of obedience in childhood.

Those Adolescents

Are they "Snaps and snarls and puppy dogs' tails," or "Sugar and spice and all things nice"?

The First of Five Articles Attempting to Create a More Sympathetic Attitude to Young People

By Percy R. Hayward

THEIR CHANGEABLENESS

You should not be too greatly influenced by what they say. They will vehemently proclaim one thing today and avow the opposite tomorrow. There is a reason.

AT the midweek meeting of a group of teen-age boys it was unanimously decided that every one would be on hand the following evening for a grand time at the Y. M. C. A. The boys ranged in ages from fifteen to eighteen and were keenly interested in the contests which were to feature the evening and in which they were to compete with groups from other churches. The gathering broke up at nine-thirty with such expressions bandied about as, "Good night, Bill; see you at the 'Y,' " or, "Be on hand now, Jim, to show up those Presbyterians." The leader went up the street feeling friendly with the world; he had planned for some time to get his boys into some sort of community activity in order to develop a group spirit and loyalty; this looked like the fulfillment of his hope.

Early on the evening set for the contests the spacious gymnasium at the Y. M. C. A. was a hive of activity. Banners were posted about the room bearing the mystic devices of over twenty groups. Boys were arriving seemingly from everywhere and the crowd was threatening seriously to overflow. The leader arrived early and took a seat in the corner reserved for his boys and under the banner which proudly bore the group name, a name which he hoped would be covered with glory before the end of the evening. His boys were late in coming, he thought, but he composed himself and watched the preparations being made for commencing the program. The first contest was called with one of his boys present and during the evening one other straggled in. The rest—where were they?

The leader saw to it that the two boys present enjoyed the evening to the full, but all the time he felt with them the humiliation of having their group merely adorning the walls and absent from the scene of contest on the floor. He took occasion to mention jokingly to some of the boys whom he knew best the brand of sportsmanship and group loyalty they displayed, and then announced the next gathering for inter-group competition. When the evening came a month later his boys turned out in full force, fought like young demons in every contest, and after an exciting evening won the championship banner by a narrow margin of three points!

They had promised eagerly and sincerely to attend the first contest, but failed to appear because in the meantime they had undergone one of those remarkable revulsions of feeling for which adolescence is famous. They had been seized suddenly with self-consciousness, with a feeling of self-depreciation, and with the fear of being put in an embarrassing position in competitions with which they were not thoroughly familiar. A bad case of stage-fright, needless of course, but none the less powerful on that account, overwhelmed them and they were unable to summon the courage to attend. They said one thing and

acted another. For the next gathering they would promise nothing, although every one was present when the evening came. It seemed, looking at the surface, as if no dependence could be placed upon what they might say.

Their Moods

"Margaret wants to run everything and is forever talking about how much she does. You'd think no one else around here did anything. I'm not going to have a thing to do with the social, so there!" Thus fretfully spoke Jane at the close of the midweek business meeting of the Girls' Club where plans had been made for a social with the boys of the church school.

Margaret had heard every word of the unkind remark and left the room hastily in indignant silence. Others at once remonstrated with Jane. The whole group took sides and a most unseemly debate followed, Jane still warmly protesting that she would not come near the room on the night of the social.

The teacher turned toward home with aching heart and head. She felt that her winter's work had failed completely. The two strong girls of the club, Margaret and Jane, she was sure were permanently estranged. Other girls would be influenced. It would be impossible to get the girls to work together again. The club under her care had come to a disgraceful end.

A few days later Jane called the teacher on the telephone to say, "Mrs. Culver, Dora and I think we'll go down early on Tuesday afternoon and get the tables decorated and everything ready for the social." Could anything be more confusing and contradictory than the moods of these girls? They were all present at the social and came to the midweek meeting apparently forgetful that anything unpleasant had occurred. What seemed such a tragedy to their leader was merely an unimportant incident to them.

Their Lack of Stability

Tempestuous, ill-considered, and superficial speech on the part of excited young people is as much a necessary nervous reaction as the almost constant motions of their limbs and should be taken with scarcely greater seriousness by their leaders and friends. They are in a state of emotional instability; they see things only in sections and in their excitement forget all the ordinary relationships which to our wise eyes are so evident; they rush into speech as heedlessly as their feet carry them to the corner when the fire engine goes past, and to us many things which they say must be regarded as non-moral and non-personal. They are subject to strange fluctuations in their moods and are like wild-eyed children swinging madly in a forest, seizing at every branch within reach or out of reach, shouting at nothing as they flash back and forth, creating a hectic state of affairs generally. It may be fine fun for them, but for us horror-stricken spectators it is a situation fraught with the possibilities of catastrophe.

Perhaps we can best realize what this lack of stability means by looking at some of the opposing emotions that surge up and threaten to overwhelm the young life. One student finds eleven pairs of alternations in feeling between which our young friends may oscillate. Another writer evidently had more versatile children, as he makes out a pretentious list of thirteen such possible alternatives. An adolescent is now crudely selfish and may quickly change to beautiful altruism; his conduct this afternoon may be exemplary and by this evening develop into the despair of all his friends; today he is extremely social, pushing himself into the society of others and seemingly dependent upon them for happiness, while tomorrow he may retire within himself and, like a hermit, seem to renounce the world and all its works; at one moment he is sensitive and tender, at the next callous and cruel. An intense desire for knowledge alternates with as keen a longing for activity; there is now a wisdom that looks ahead to old age with a pitiful foresight and then a childish disregard of all consequences; the over-energetic activity of the morning that seemed to know no rest is followed in the afternoon by physical and mental torpor; tears and laughter succeed each other; a keen joy in being alive alternates with gloom and despondency. Now these adolescents are intensely curious and eager to learn, while later they are apathetic and inert; you find them at one time extremely conservative, unwilling to change any opinion, while later they may be in the grip of a reckless and destructive radicalism that seems to know no restraint; at one meeting these adolescents are so confident of themselves as to become almost impudent and disdainful, while at the next meeting they are overwhelmed in humility by a sense of their own impotence. This mental and emotional instability is part of that age-long law by which God has saved the race from a dull and deadening uniformity; only as man passes through this time of anxious uncertainty can his finest powers be free to bloom.

Out of this very lack of stability there is created for the teacher or leader the perplexing problem of a seeming lack of reliability. What is to be done about it? The wise, mature friend will, when aware of these facts, be willing to stand and wait, to endure patiently serious disappointment, deep heartache, and a frequent sense of failure, knowing that in the end these meteoric years will pass and that these young people will come back from the far country of excitement and irresponsibility. It will be the leader's faith that they will bring back with them a deep devotion to the ideals of life that their leader has, in patient and sympathetic understanding, lived out with them during their unstable days. Above all, leaders and teachers will not be unduly elated or too greatly depressed over the hasty and poorly considered speech of their excited young friends.

IN the adolescent period both self-consciousness and social consciousness come to the blossom. Intellectual capacity is heightened, emotion grows deeper, ethical and æsthetic sensibility grows acute. Defective training or environment may provide inadequate opportunities for the growth of these tendencies. . . . But now for the first time the individual acquires these higher capacities which, under proper conditions, become actualities. — GEORGE A. COE, in *Education in Religion and Morals.*

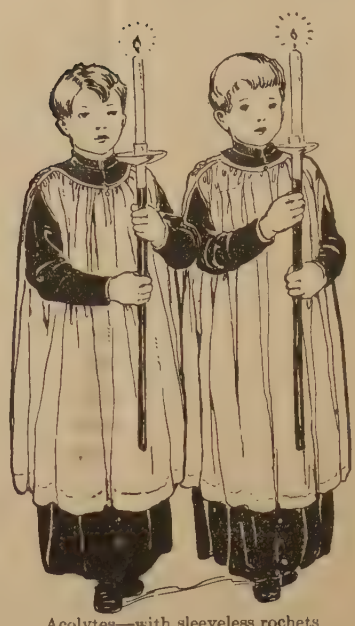
Acolytes—with sleeveless rochets

Bearers of Light[1]

A Pageant of Christian History

By

Allen Leroy Eddy



Acolytes—with sleeveless rochets

Foreword

THE pageant *Bearers of Light* was written for use on the occasion of the golden anniversary of the First Congregational Church of Red Oak, Iowa. Of the one thousand people who witnessed the original production there were many who urged that the manuscript be put into such shape as to make it available for a wider use. Its publication is in response to that demand.

The pageant attempts to set forth something of the sequence of Christian history by picturing the four great turning points of the last nineteen centuries—the Primitive Christian Church, the Crusades, the Protestant Reformation, and the Pilgrim Movement—and suggesting the real significance for the church of these periods and movements. The last episode attempts to bring to the modern church the encouraging word of the great allies to be found in the agencies at work for a better world. "They that are not against us are for us," and the charge:

"Yours it is to bear the light of the Christian love and life
Throughout all the world's dark places, to its darkness and its strife;
Like the Pilgrims, turn not backward spite of perils, pain and sorrows,
Let the light the ages give you shine undimmed through all tomorrows."

The author wishes to give credit to Mrs. H. C. Houghton, Jr., Wellesley 1912, for valuable assistance in criticism and revision of manuscript, and to Miss Josephine Junkin, Wellesley 1920, director of the original production, for like valuable service in stage directions, illumination, and costumes.

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Credit is given for quotations as follows: The characterization of the Pilgrims, page 551, is borrowed in part, of course, from Macaulay on John Milton. The summary by the Spirit of Pilgrimage, page 552, is from the words of Rev. R. W. Sanderson in *Pilgrim Deeds and Duties*, page 14. Lines 15-24 of the Epilogue are borrowed in couplets from Tennyson's Locksley Hall. The first paragraph of Spirit of Missions is from Henry van Dyke.

It is hoped that the use of *Bearers of Light* may bring to other groups something of the satisfaction of inspiration and education which it has afforded the original witnesses and auditors.

THE PAGEANT

In Five Episodes

Anthem: God so Loved the World.—Stainer.—Choir behind scenes.

(*Enter Herald, sounds trumpet, advances front center, speaks.*)

Prologue: I bespeak your kind attention to our pageant here tonight.
Sometimes you shall peer through darkness, and sometimes in glowing light.
You shall see the signs and symbols, you shall catch the spoken word
Setting forth the brave adventures of the servants of the Lord.
The course of a great movement, if attentive, you shall see—
A river of broadening light o'er the field of history.
I will take you to the catacombs, those graves and chapels chill
Where the early Christians worshiped, where their memoirs linger still.
I will show you brave Crusaders taking sword and spear in hand,
A-journeying far eastward to redeem the holy land.
Next I'll show you the Reformers, fighters of a later day,
Men who strove to save religion from senescence and decay.
Then your eyes shall see the Pilgrims who did cross the stormy sea
To lay the deep foundations of a nation of the free.
I will leave you watching, listening by the future's open door,
Whence the children of a new age follow those who passed before;
I will leave you with a picture of the heralds of the Light
Marching forth as pilgrim-soldiers to dispel the world's deep night.

(*Exit Herald.*)

EPISODE I. EARLY KEEPERS OF THE LIGHT

(*Enter Spirit of History right front, crosses to left front where he remains throughout the performance.*)

Spirit of History: At the dawn of the second century the church had many foes. Certain businesses and trades had suffered decline and loss through the popularity of the Christian movement. The soothsayers of Philippi, the silversmiths of Ephesus, and the priests of many a city had resented Christian interference with the profits of the pagan cults. Local demonstrations of fierce hostility had burst forth many times. Two emperors had sought to exterminate the faith. Because of the dangers around them the early Christians in Rome made great secret passages and caverns under ground with chambers to bury their dead, and little chapels in which to worship with more of security and peace.

(*Curtain rises during last sentence of above, discovering catacomb chapel, low table covered with altar cloth, rear center. Primitive Christians enter stealthily, one at a time, faces covered; unveil when they have entered, sit on the floor or low stools. Two bring Roman lamps or candles, which they place on table. All but Presbyter wear costumes suggesting Roman peasants. Enter Presbyter carrying a scroll. All stand, chant the Lord's Prayer, choir be-*

hind scenes assisting, after which all except Presbyter sit. Throughout this episode the stage is lighted only by the two lamps and dim, blue footlights.)

Presbyter: Here among the quiet resting places of our dead, hearken to the words of our Lord (*reads*): "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Columba: Is it the will of the Lord, O Presbyter, that those who love him should continually have need to worship secretly, in the tombs, before dawn?

Presbyter: Nay, Columba, he hath said, "Ye are the light of the world; let your light shine before men." The lamb, and not this darkness, is our true symbol. Let us seek to live, as he lived, the life of love for all men and the dawn will come when we can boldly tell of our fellowship, and proclaim our devotion to him. Then we shall worship him not in graves, but in temples worthy of his name. Till then we must continue to love as he loved, for love is of God.

First Voice: I cannot love everybody. I hate these haughty folks.

Second Voice: I hate the Jews who have denied their King, and hunted and betrayed us.

Third Voice: I hate the empire that murdered Paul outside these city gates, that crucified Peter when I was but a child, and made John a slave in the mines at Patmos.

All: I hate her.

Columba: She has stained her hands with our blood time and again since she slew our Lord seventy years ago.

Presbyter: It is easy, my children, for sorrow and fear to turn to bitterness and hate; but it must not be. Father, forgive them, still must be our prayer. Though the empire has caused us to suffer, that is not all. She it was who laid the swift and safe roads over which our messengers have already carried the Light from Jerusalem to Gaul and Spain and even to the borders of India. She has given peace to the world, safety to travel, and a common language that all men can understand.

First Voice: To us she has given sometimes protection and sometimes death.

Presbyter: We may not hate the empire; we must win it for our Lord, and light it with his truth.

Watchman at entrance: Hsssh, some one cometh. (*Presbyter conceals scroll in robe, lights are concealed beneath altar, stage lights off.*)

Watchman (*solemnly in wings*): Who cometh to disturb the vigils of those who watch beside their dead?

Caelius (*in wings*): It is I, Caelius. (*Lights restored, enter Caelius, gives Roman salute*): Peace, brethren and fathers.

Presbyter: Peace, Caelius, and welcome.

Wherefore art thou come from Trajan's camp?

Caelius: I have forwarded but now a message from the emperor unto Pliny in Bithynia, and have a night's leave in the city.

Presbyter: Have you news of our estate in the intents of the government?

Caelius: I have clear hints of Trajan's mind. I did hear him read portions of the proconsul's letter, and stood by waiting while he did compose a reply.

First Voice: What items gleaned you thus?

Caelius: Pliny did remark on the great spread of the Christians throughout his domain. He said that priests, stock growers, and forage merchants all alike complain of loss occasioned by the falling away from the ancient worship. He stated that he was deluged with unsigned accusations against these so-called Christian folk but that such he heeded not. Certain who were properly accused he tried. Some recanted and worshiped the images. These he released. Stubborn ones who refused to pay homage he put to death. He wrote that he thought such obstinate folk should not be allowed to live—whether they were guilty of anything or not.

Third Voice: What answered Trajan unto this?

Caelius: He did commend the pro-consul in all things. He charged that no heed be given accusations lacking signature and proof. Further he commanded that Christians be not hunted out, but when properly accused should be tried according to due form of law. If guilty they should be given opportunity to renew allegiance to the emperor. Should they do so they were to go free; should they refuse they were to be put to death.

Presbyter: We are grateful for thy attentive wit, beloved Caelius, and for thy loving courage that brings us word. The emperor seeks to be just, but with a hard, pagan justice. This policy shall save much pain and many lives. Yet to be a Christian is now esteemed a crime, and the faithful once brought to trial shall find life only by losing it, and peace only with their Lord in Paradise. Some day we shall convert an emperor and gain a new decree. Then our light shall be set in every window in the land to light all homes, and shine on all the dark streets where the feet of men must go. The night is long and dark and fearsome, but the dawn will come.

Watchman at entrance: Aye, Presbyter, even now the morning star rides high. 'Twere well that we were on our way.

(*All stand, chant Gloria Patri.*)

Presbyter (*hands uplifted in blessing*): The Lord be with you.

(*Exeunt, Presbyter leading, two carrying lights, curtain as they go.*)

End of Episode I.

EPISODE II. SOLDIERS OF THE LIGHT—THE CRUSADE

Scene I.

Spirit of History: A thousand years have passed and the haughty pagans with them. The Roman persecutions are long since over, and the catacombs forgotten. The kindlier light of Christian truth and life has modified if it has not fully conquered Europe. Knighthood and chivalry have tempered though not fully quenched the primeval love of war. While the Christian movement prospered in the west it languished in the land of its birth. Islam rose to power in western Asia and even upset the peace of Europe. Before the eleventh century had closed, Pilgrims to the Holy Land found the way to the sepulcher of Christ barred by the hosts of the unbeliever. Pope Urban summoned princes, knights and soldiers to meet at Constantinople in 1097 for a holy war to relieve the Eastern Empire and to redeem the Holy Land. Peter, the Hermit, took up the cry and rallied hosts of peasants to the cause under the combined impulses of pious fervor, love of adventure, and hatred of the infidel.

(*Curtain rises discovering Pierrot, a French peasant youth, hoeing turnips, road passes along foreground, low fence separates road from field.*)

Villager (*passing along the road, to Pierrot*): So lusty a youth and hoeing turnips the day that Peter preaches in the village?

Pierrot: 'Tis not for love of the hoeing.

Villager: Then why tarry in the field? Know you not that this is a great day in our village?

Pierrot: What maketh it so great?

Villager: Why, Peter, the Hermit, cometh preaching a crusade.

Pierrot: Preaching a crusade?

Villager: Even so. Knights shall go forth with crosses on their shields to fight the infidel.

Pierrot: I am no knight.

Villager: Peasants shall become soldiers, soldiers shall become knights, perchance you shall become a great hero and slay many of the infidels.

Pierrot: The infidels never did anything to me. I think I shall hoe turnips yet a bit. (*Resumes work, exit Villager.*)

(*Enter group, bent old man leading.*)

Old Man: Aye, lad, hath the fame of the hermit kindled no fires in your young blood?

Pierrot: Listening to wandering preachers kills no grubs, and makes no turnips grow, granddad.

Second Man: Come, lad, even go with us. It may chance that the hermit is sent of God to call thee to the high adventures of holy war.

Pierrot (*stands undecided as they go off*): 'Twould not require that the call be over loud or over long. (*Leaves hoe, shambles off after group.*)

(*Enter mother of Pierrot, discovers hoe in field*): What, Pierrot, Pierrot. Oh, the eager restlessness of these big hulking lads (*picks up hoe*). The tool is more faithful than the boy. They have no taste for grubbing in the fields.

(*Enter Peasant Woman*): Is thy religion going cold, Granny, that you hoe the patch while the hermit preaches?

Mother: My religion stirs but feebly when wandering priests come preaching about war. I had thought a like blood flowed in mine offspring's veins, but I find the hoe unmanned a-standing in the row, and fear yon pleading hermit hath robbed me of a son.

Woman: 'Tis the call of adventure, Granny. We old women must not forget that we were wooed and won by the gallant soldiers whose sons are bred for the hardy game of war. Turnip fields are dull, drab places to youths whose souls are fired with dreams of adventure. You had best come too, and hear the preacher. . . . Well then, good-bye. (*Exit.*)

Mother: Good-bye. If the lads fare off to war the women must stick the closer to the fields.

(*Enter Pierrot.*)

Pierrot: Ho, mother, I leave the grubbing hoe to you; the sword and spear for me henceforth.

Mother: What mean you, lad? Why have you left the field? Call you these turnips hoed?

Pierrot: The last hoeing they'll get from me, mother. I am going to the war, the holy war.

Mother: Holy war? to drink wine, burn cities, to leave bent mothers and soft-skinned sisters to hoe the turnips, milk the goats, and gather faggots for winter fuel; to make widows and orphans of the wives and babes of strangers; to abuse the women of other lands, to destroy their crops, and steal their wealth? What is holy war?

Pierrot: Men have always been fighters, mother. Our first toys were bows and spears, our first play was war. The love of it is as fire in our blood. We won these lands by fighting and by our spears we have kept the kingdom and brought it glory. For the first time in my life I am burning for war. Mother Church calls us. Those who kill the infidel at Jerusalem shall be twice blessed; they shall have stood on holy ground and have slain the enemies of Christ. Their sins shall be all forgiven. On earth they shall gain the joys of war, and in death the blessedness of heaven. The hermit did say so even now.

Mother: And the women gather faggots and hoe the fields.

Pierrot: I must go, mother, so give me thy blessing. I shall be the first to join the armies that shall rescue the sepulcher of Christ. (*Kneels.*)

(*Mother bows, places hands on Pierrot's head.*)

Mother: Then the blessing of Christ be upon thee, son.

(*Pierrot rises—exultantly*):

Pierrot:

Farewell, mother, I shall be a knight
And march in shining armor dight.
A cross shall blaze upon my shield,
A sword for Christ I'll bravely wield.
The Turk from power shall be hurled
And Mother Church rule all the world.

(*Exit Pierrot, Mother leans on hoe, watching. Curtain.*)

End of Scene 1.

Anthem: The Crusaders—Pinsuti.—Choir behind scenes.

Scene 2. Crusader camp on Sharon plain

(*Men-at-arms are sleeping on ground. Guard walking back and forth across scene rear. Dim blue foot and overhead lights. Curtain rises during following speech*):

Spirit of History: Courage and clear purpose go far toward bringing men unto their goals. Pierrot, the peasant youth, through courage and strength combined with skill at arms and courtesy of spirit rose to knighthood and honor in the army of Prince Godfrey. Under Godfrey's leadership the crusader host marched southward down the Sharon plain and thence up to Jerusalem.

Voice of Godfrey (*in wings, left*): Good night, Sir Pierrot, sound the call at dawn.

(*Enter Pierrot, left, in armor, turns.*)

Pierrot: It shall be done, my liege. (*Crosses stage part way, looks at soldiers on ground.*) My cohorts slumber in tempestuous dreams even now, picturing in their sleep the last great battle for the Holy City and the pilgrimage to the sepulcher.

Guard (*returning*): What meaneth all this pilgrimage and this much slaughter?

Pierrot: To Mother Church it is a holy war, also she dreams of empire in the East and lordship over the Byzantines. Sentimental folk, both priests and soldiers, talk much about the sepulcher. Medoubts if the Christ careth so much for a grotto his spirit never entered and his body did repose in but two nights and a day.

Guard: What think you, sir, of Peter Bartholomew's claim to have found the lance that pierced the Saviour's side?

Pierrot: Methinks he is an ingenious liar seeking the advantage of Count Raymond and his Provençal countrymen.

Guard: Pardon my free speech, sir, but scarce, it seems to me, do the princes esteem this a holy war.

Pierrot: A stiller tongue would serve thee better; yet thou didst speak a book of truth. To them it is a great adventure and a chance for little kingdoms to be won in Antioch, Tripoli, Edessa, or even in Jerusalem. I see so little of holiness in the dreams of Bohemund or Tancred. To them it meaneth kingship as to the Italians it meaneth trade.—But for yourselves.—What meaneth it to you, my men-at-arms—to these whose spirits even now are faring into battle while their bodies writhe and turn in stormy sleep? Wherefore came you so far from the barley fields and turnip patches on the long journeyings of war?

Guard: 'Tis the love of war, and the lure of pilgrimage. War was meat and drink to us before the Romans crossed the Alps, and is so still. Here is war without the hindrances of mercy, holy war against the enemies of God, and the blessing of the church upon it. Here is also pilgrimage unto holy ground. Hath not the Pope vouchsafed forgiveness of sins and the surety of heaven to all who venture forth to slay the infidel and win the sepulcher?

Pierrot: The blessedness of heaven added to the joys of war. Yet, said I not the same when I left the hoe to take the spear? . . . Good night, brave guardian, be thine eye as busy as thy tongue and thou art a safe keeper of the camp indeed.

Guard (*marches off*): Good night and rest to you, sir. (*Resumes march.*)

Pierrot (*turning back at right entrance*):

I wonder what the philosophers of history will say
When these white bones along the road have turned again to clay,
What will future generations looking back upon these days
Find in all this pilgrim warfare most to censure or to praise?

(*Exit. Curtain*)

Spirit of History: What is the judgment of history on these ambitious princes, brave knights-errant, and warring, dreaming men-at-arms? They fought better battles than they knew, and

served Europe better than they dreamed. Though pilgrimage was but a pious enterprise, it did greatly aid when books were rare and schools were few to widen men's knowledge of the world, and bring seeds of culture from far lands. Though crusades were but a romance of war tinctured with a mystical and penitential faith; though they served but as a thin cloak for the ambitions of pope and prince, yet did they render two great services to Europe. The fighting blood which they drained off eastward prolonged the truce of God, affording western civilization opportunity to mature, and the crusaders pierced the center of the crescent in Palestine when its two horns were already thrusting into the corners of Europe. Thus they marked the beginning of the end of the dominion of the Turk. Also they gave to religion that glow and thrill of romance which in one form or another every age must furnish that shall seek to win the young, the strong, the brave and the imaginative to the banners of the cross.

End of Episode II.

EPISODE III. RESTORERS OF THE LIGHT—THE REFORMERS

Spirit of History: The light of God grows dim betimes in the hearts of men. The poisoned air of selfishness and the winds of passion oft make its glow dull and uncertain. Men become immersed in other cares and neglect it. Its priests and devotees sometimes shut it up in great temples and smother it with alien ideas; and leave men to walk in the darkness of superstition and intrigue. The Freedom of the sons of God turns to slavery.

(*Spirit of Reform comes striding on stage from right during last of preceding speech.*)

Spirit of Reform: But a new day cometh! God hath not left himself without witnesses. Men of wisdom, faith, and courage shall yet restore the light for the inspiration and guidance of the world.

Spirit of History: Ah, Spirit of Reform, I find that years and experience do not suffice to daunt your spirit.

Spirit of Reform: Yes, I am old with many years, yet young as each day. I am scarred with many wounds, and scorched with many burnings, yet have I won in the end, and even now in my most desperate conflict I feel within me the omens of victory.

Spirit of History: Whom have you chosen now to bear your sword and march beneath your standard?

Spirit of Reform: I fight with the terrible sword of truth. Therefore have I chosen scholars and preachers to be my champions. You shall see four of them of four great nationalities of men—English, Czech, German, and French. (*Curtain rises discovering Wycliffe seated at table left front, with paper, ink horn, and quill pen, writing as he speaks.*)

Wycliffe: The church has forsaken her mission of lighting the world. She has become wealthy, worldly, and wicked; ever lusting for power, a blind leader of the blind. . . . The light of God so dim in the church still shines brightly in the Book; but the plain folk of England cannot read a Latin Bible. . . . I will give it to them in their own speech. I will send preachers who are not priests to carry its light and truth throughout the kingdom.

(*Spotlight shifts right, where it discovers Hus manacled at the stake.*)

Hus: God is my witness that I have never taught or preached that which false witnesses have testified against me. He knows that the great object of all my preaching and writing has been to convert men from sin. In the truth of that gospel which hitherto I have written, taught and preached, I now joyfully die.

(*Spotlight rear right center discovers Luther standing, theses in hand, before All Saints Church. As he nails theses to doors, choir behind scenes sings: "Ein' Feste Berg."*)

Luther: Many propositions have been nailed upon these doors, but none have caused such an awakening as these will, I warrant. This sale of indulgences is a monstrous offense. . . . If the church would be free of censure let her cleanse her robes of evil. (*Moves over right.*)

(*Spotlight on Calvin as he crosses from right front to center. Also on President of Senate entering left upper.*)

President of Senate: It is a day of thanksgiving in our city that you have returned, Calvin. God hath sent you back to us and we welcome you as his apostle. Your voice shall be the voice of Council, Court and Church. We welcome you.

Calvin: We shall make Geneva a city of God. We shall found schools where boys shall learn the truth of God as well as mathematics and philosophy. This city shall become a place of pilgrimage to pious thinkers and persecuted exiles from all Europe. Men shall go forth from here to carry the fires of reform to all the world. Truth alone shall be taught and sobriety alone practiced. No worldling shall dwell here, no heretic shall live.

(*Red light tableaux while*):

Spirit of Reform: A double service these men rendered. The great communions of free churches are their memorial. Also they did indirectly serve the church they left. The very sting of their rebukes and force of the truths they uttered quickened her to newness of life. Mighty men were these, well beloved of the hero worshipers and the lovers of freedom.—Inspired men, not perfect, but wise beyond their time. In danger they counted not their lives dear unto themselves.

End of Episode III.

EPISODE IV. PILGRIMS OF THE LIGHT

Spirit of History: The sound of Luther's hammer has died on the wind a century since. The Spirit of God moving upon the hearts and minds of men has brought a new day to the world.

Listen to the struggles of devout Englishmen for spiritual freedom. The Puritan movement sought to revive the spiritual life within the national church. The Separatists, despairing of reform from within, said, "Come ye out from among them and be ye separate." The combined energies of persecution, despair, and lofty purpose made many of them exiles and Pilgrims. . . . Ah, here comes the very Spirit of Pilgrimage. He shall tell his own story. (*Enter Spirit of Pilgrimage clad in gray cloak and hood,*

carrying staff.) Ho, Palmer, spirit of those whose faith takes them afar, tell us of thy journeyings.

Spirit of Pilgrimage: I am a Wandering Spirit. I moved the devout long centuries ago to penitential journeys to famed shrines, great churches, the resting places of well beloved men, and to the Holy Land. The crusades, as you have seen, were in much a warrior pilgrimage. . . . But my best known and most worthy venture was with a little band out of the English Puritan brood—a company of men "whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests," whose mission did convey such precious freight of purpose that all men since in saying Pilgrim, think of them, and call them Pilgrim Fathers in token of their heritage. They were none the less mostly young men and young wives with youthful color still upon their cheeks.

Spirit of History: Tell us to what purpose went these majestic folk a wandering. Journeyed they in penance for their sins, or sought they but escape from onerous tasks at home?

Spirit of Pilgrimage: No weaklings they to flee away from tasks of pith and moment great; nor were they of the superstitious sort who think that sanctity may come simply by treading holy ground. . . . What they could not find in Britain they did seek for oversea—a home for pious spirits, there to teach and worship free. When eleven years in Leyden, spent among the friendly Dutch, did but strengthen in their bosoms the conviction overmuch that the soil of their ideals needs must be a virgin strand, they determined not to visit, but to found a holy land.

Spirit of History:
Tell us, Pilgrim Spirit, on what country far away
Did they bestow the honor from their wanderings to stay?

Spirit of Pilgrimage:
On New England's rugged headlands, now where peaceful Plymouth lies,
There they built their rude log cabins, 'neath the cold, forbidding skies.

Spirit of History:
Have you magic power, O Palmer, ancient pictures to restore?
Can you let us see your Pilgrims as they looked in days of yore?

Spirit of Pilgrimage:
In the cabin of the Mayflower you shall see them now displayed.
The signing of their compact as in life shall be portrayed.
You shall see the fair beginnings of a new and wondrous thing—
A Church without a Prelate, and a State without a King!

(*Spirit of Pilgrimage moves over right as curtain rises disclosing Cabin of the Mayflower scene, present a considerable company of persons in Pilgrim costume. In center a table covered with writing materials. Behind table stands Carver, Myles Standish at his left, Bradford at right with sheaf of papers in his hand.*)

Carver: Whether through act of God or through poor seamanship we are come to shore far north of our intended destination. Our charter granteth us no privileges of settlement or rights of government in this latitude and it is manifest we cannot now turn southward to the territory of Virginia. William Bradford hath given much thought to our present straits and hath somewhat to offer.

Bradford: Briefly, what I would propose is this: that since we have no charter of government applicable to this northern latitude and forasmuch as we must needs remain here that we do bind ourselves into a civil body politick for our further ordering.

Winslow: Have you a form of covenant prepared which we may adopt and sign for the furthering of the ends aforesaid?

Bradford: I have sketched a brief compact, which seemeth ample for our present needs.

Carver: Read it, Bradford, then we may vote concerning its adoption.

Bradford: In ye name of God, amen. We whose names are underwritten, the loyall subjects of our dread sovereigne lord, King James, by ye grace of God of Great Britain, France, and Ireland King, defender of ye Faith, etc. Haveing undertaken for ye glorie of God, and advancemente of ye Christian faith and honour of our king and countrie to plant ye first colonie in ye Northerne parts of Virginia. Doe by these presents solemnly and mutually in ye presence of God, and one of another; covenant, and combine ourselves together into a civill body politick; for our better ordering, and preservation, and furtherance of ye ends aforesaid; and by virtue hearof to enacte, constitute, and frame, shuch just and equall lawes, ordinances, Acts, constitutions, and offices, from time to time, as shall be thought most meete and convenient for ye generall good of ye colonie; unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our sovereigne lord king James of England, France, and Ireland ye eighteenth and of Scotland ye fiftie fourth. Ano Dom. 1620.

Brewster: It is good. I move you that we all do subscribe our names thereto.

Carver: Whoso agreeth let him say Aye.

All: Aye.

Carver: It is a vote. (*Signs, others in turn. Choir behind scenes sings, "God of our Fathers, whose Almighty Hand," followed by tableau, while*):

Spirit of Pilgrimage: So in the Providence of God, out of Roman Catholicism, out of Anglican conformity, out of the heart of England had come a band of sturdy pioneers to build the foundations of a new faith, to bequeath a noble heritage, to mold the new Republic of the west. They were very human folks but they made a beginning remarkable in its vision and power. Although many potent forces have entered into American life since their day, we must give a primary place to these early deeds and thoughts of the Pilgrim company—Pilgrims *par excellence*, argonauts of faith, travelers in the most famous ship in history.

Curtain

Spirit of History:
Three centuries have passed since those hundred souls or more
Seeking for a better country landed on that winter shore.
When the smiling spring returned from the southland slowly creeping
Fully half the little band up in Burial Hill were sleeping.
But oh, brave hearts and true, when the Mayflower returned
With April to the Motherland, though hearts within them yearned,
Not a Pilgrim stood aboard her. Toward tomorrows strange and new,
Not to yesterday's departed did they turn their eager view.
Now the centuries salute them, and with reverence speak their name.
In the ideals of the nation and its glory lies their fame.

End of Episode IV.

EPISODE V. THE LOCAL CHURCH AND HER ALLIES

Spirit of History: Great ideas are born in individual minds, as when Luther sensed the truth that the just shall live by faith; great decisions are registered in little companies as in the cabin of the Mayflower. Great programs are executed in local churches if at all. . . . Greetings, Spirit of the Local Church, what say you for yourself? (*Spirit of Local Church has entered, right* 1, *during speech.*)

Spirit of Local Church: I am a child of the first Christian century. I was denied my birthright in the Middle Ages, but the reformers for the most part loved me. The Pilgrims almost worshiped me. It was through me the Pilgrim and Puritan spirit was enabled to find expression, and among them I came into my own. They knew that where I was strong, abuse and tyranny could not thrive.

Spirit of History: Will you tell us, my child, what things you have brought to pass in your sojourn in our city?

Spirit of Local Church: Gladly will I do so if you will accept my report in the spirit in which it is offered.

(*Follows a brief sketch of the notable features of the history and achievements of the local churches.*)

I have told you of these things not boast-

ingly, but in testimony of what I have striven to do; and to beg of you sympathy and help in my vast and precious task.

Spirit of History: Vast and precious is your task, and the welfare of a world hangs on it. . . . Yet, despair not, lift your eyes and I will show you the offspring of the dreaming and the struggle of the years, great spirits who, if they be wise, shall be your helpers and allies.

(*Spirit of Local Church retreats to extreme right front. Enter Spirit of Patriotism symbolically dressed.*)

Patriotism: The Pilgrim dream of a God-fearing free state is the glory of the western hemisphere. Nations around the world have seen the vision beautiful and taken it for type and pattern. The security of the Republic lies in the justice of her government and the intelligent love of her people.

(*Patriotism retires to side of stage, enter Spirit of Education accompanied by her children—Spirit of the Public School, Spirit of the Universities, Spirit of Education Through Play with Boy Scout and Camp Fire Girl.*)

Spirit of History: The Queen Mother of the spirits that make a better world is the Spirit of Education.

Spirit of Education: I seek to analyze all truth and knowledge and teach to every age the lessons of the past. I strive to add something new each year to the fund of ideas and facts. Like all true mothers I work mostly through my children.

Spirit of Public School: It is my ambition that every child in all the land shall receive the most complete culture that he can make his own.

Spirit of Education Through Play: All the wild things learn their life lessons through play—kitten and colt and baby lion. Many things boys and girls also can best learn that way. Was it not Socrates who said, "Men must be taught as though you taught them not"?

Spirit of the Universities: I seek to fit strong men and women for leadership in every occupation essential to the needs of a free people.

Spirit of Education: It is unbecoming in a mother to show preference among her children, but in days like these I feel a peculiar sense of kinship with my oldest daughter, the Spirit of Christian Education. Here she comes now with her children.

(*Enter Spirit of Christian Education with Spirits of Church School, Christian College, Theological School, Christian Literature.*)

Christian Education: If the church is to have intelligent men and women in its pews, its offices, its pulpits, and in the world life it must develop them, educate them, consecrate them.

Church School: I insist that boys and girls shall be taught as skillfully in religion, life, and brotherhood as in spelling, arithmetic, and grammar.

Christian College: Sixteen years after Plymouth I founded Harvard College as a school of Christian culture and Pilgrim ideals. Since then I have planted colleges like to a girdle of stars about the nation.

Christian Literature: I seek to lay, wherever books are gathered, a copy of the book of God; and to place a religious magazine on every reading table in the world. This is a reading age. What people care about they read about, what they read much about they care for.

Theological School: I ask for the keenest minds, the tenderest hearts, the most courageous spirits among your sons to train for leaders to succeed the Presbyters, crusaders, Reformers, and Pilgrims—men to be Christian leaders in our day as these were in their time.

Spirit of Education: If the nation shall make good her boast of Freedom, Culture, and Opportunity for all—then every man and woman in the land must make sure that these my loyal helpers are adequately cared for and encouraged. Every citizen must pledge to me heart and hand in loyalty.

(*Education group having finished take place at side of stage, leaving center for Service Group. Enter Spirit of Service followed by Y. M. C. A., Y. W. C. A., Red Cross.*)

Service: You, my sisters, have trained my children for their tasks of service, for which I have inspired them, to which I have dedicated them.

Y. M. C. A.: One figure in geometry never yields or loses form. On it all structural engineering depends. I seek to build in men and boys the indestructible triangle of sound body, clean and clear mind, and aspiring spirit.

Y. W. C. A.: I seek to keep womanhood clean, strong, and competent for the service of the world in the midst of the perils of our changing life.

Red Cross: I was born of the agonies and sorrows of war in the beautiful heart of a wonderful woman. Where war, peril and pestilence call, I go in the name of Him who made the cross precious to the sentiments of mankind. I count myself akin to the spirit of service wherever found.

Service: These are but a few of my children. Wherever doctors and nurses in face of accident and peril risk their lives that others may live, wherever judges and lawyers, statesmen and soldiers contend for things that are fair and right, where teachers sacrifice that teaching may not cease, where mothers give themselves in love and fathers toil for children's bread, where priests and pastors seek the lost and guide the souls of men into living ways, there am I, the Spirit of Service, and all these are my children.

(*Service group yield center to Missions group. Enter Spirit of Missions carrying*

large altar candle lighted, followed by five acolytes each carrying smaller candle unlighted.)

Missions: 'Tis not so much a question for us whether any of our fellowmen can be saved without Christianity. The question is whether we can be saved if we are willing to keep our Christianity to ourselves; and the answer is—No. The only religion that can really do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the church's afterthought, it is Christ's forethought. It is not secondary and optional; it is primary and vital. Christ has put it into the very heart of his gospel.

Many men and nations are still in deep darkness, seeking for light. I send you, my messengers, to carry the light to every nation, and tongue, and people. (*The acolytes come before her one by one and she lights their candles as she gives them their charge. Each in turn passes behind Missions and over toward right first entrance, forming a line of lighted candles. All lights off except the required exit lights during Missions feature in episode.*)

I send you to the vast and suffering Orient; give them light.

I send you to the sobbing, martyred Near East; save her children from sword and famine; give them light.

I send you to the land of John Hus, that has suffered four centuries for its love of a free faith; give them light.

I send you to the dark continent. It is known as the white man's grave. It is also dark with the white man's sins; give them light.

I send you to our neighbor on the south. You can do more to heal her wounds and soothe her woes than a million armed men. God grant that your work be not thwarted by the greed of your fellow countrymen. Give them light. (*Missions takes place at right front, with acolytes, lights on.*)

(*Enter Spirit of Worship carrying a wreath of lilies.*)

Worship: I have walked with men from the purple dawn of time. The earliest glimpses of history reveal men kneeling before the unseen mystery of God. Mystery has not departed, but Grace and Truth have been revealed beside it in the person of the Christ. I call upon all men to take their places beside the Spirit-filled folk of other days who feared the Lord and called upon his name. It is my mission to teach every knee to bow before him, and every tongue to confess him as Lord of lords, and King of kings.

(*As speech is finished rear curtains are drawn aside disclosing all characters who have appeared in preceding episodes kneeling before an illumined cross. Spirit of Worship carries lilies and kneeling lays them at the foot of the cross, cast all kneel, choir behind scenes sing, "In the Cross of Christ I Glory," one stanza, all lights except the flood light at the foot of the cross are out from time rear curtain opens until hymn is sung, and the cast have risen to their feet. Enter choir, singing in processional, anthem, "Onward, Christian Soldiers," Shelley. Choir fill front stage. After anthem enter* Herald, *through choir, speaks.*)

EPILOGUE.

Herald:

We have finished, friends and neighbors, and we leave you as we said,
By the future's open gateway, looking level-eyed ahead.
Pilgrims, Martyrs and Crusaders, Early Christians stand behind you,
Of your task and obligation and inheritance remind you.
Yours it is to bear the light of the Christian love and life
Throughout all the world's sad places, to its darkness and its strife;
Like the Pilgrims, turn not backward, spite of perils, pains and sorrows,
Let the light the ages give you shine undimmed through all tomorrows.
Not in vain the distance beacons; forward, forward let us range,
Let the great world spin forever down the ringing grooves of change;
For I doubt not through the ages one increasing purpose runs,
And the minds of men are broadened with the process of the suns.
As the minds of men grow broader, purer let their spirits grow
Till the glow of God's own heaven shines through all the world below.
Of those heroes on before us never shall the splendor fade
As we follow in their footsteps—taking up the New Crusade.

(*Recessional hymn, "Onward, Christian Soldiers." Herald leads recessional off center front into audience and hence exit, cast following by episodes in order, Spirit of History followed by choir bring up rear. Curtain down as choir leaves stage. Stage lights off before epilogue, big spotlight on Herald during speech and follows Herald to steps off stage. Light remains on this point covering cast as they leave.*)

The End of the Pageant.

NOTES

Episode I. Church in the Roman Catacombs. Time, 112 A. D.

Cast—Presbyter, dignified elderly man, exhibiting the strength of Christian faith, hope and love among a distressed people in troublous times; costume dignified, not ornate, but rather more rich and impressive than others in this episode, suggesting clerical. Primitive Christians, indefinite number, male and female, one of whom acts as Watchman; Columba, one of the women; Cælius, a Roman soldier, wearing stout, two-edged sword, with or without helmet and shield.

Properties—Low table covered with altar cloth, low seats (cement building blocks and slabs serve admirably), two Roman lamps or candles, scroll for use of *Presbyter* (sacred writings). Illumination should appear to come only from two lamps, but use dim blue footlights.

The presentation of the pageant requires a spotlight with color screens, preferably rear balcony, and two hand flash lamps. The effectiveness of the presentation is increased if the house lights are turned off throughout the performance. Flash lamps may be operated from front row of seats a little right and left of center. The Herald is lighted in by big spotlight. Left flash lamp covers Spirit of History as he enters and whenever he speaks. A chair should be furnished Spirit of History for use when not speaking. Right flash lamp is not used in first and second episodes.

Herald, dressed according to conventional idea of part, carries trumpet.

Spirit of History, wears a long robe of rich colorful material as befits the leading speaker who carries through the entire pageant. There should be room for S. of H. in front of curtain as he does not disappear during performance.

Episode II. The Crusade. Time, 1097 A. D.

Cast—Pierrot, in Scene 1 a peasant youth; Scene 2 a knight. Number of villagers, men and women, mother of Pierrot, Voice of Godfrey, in wings, Crusaders, guard.

Properties—Hoe, low fence dividing road at front from turnip patch rear, peasant costumes. Helmet, shield, spear for guard, full armor for knight, some semblance of military equipment for men-at-arms sleeping on ground.

Lighting—First scene, full stage lights, second blue footlights and overhead. Flash-lamp only when Spirit of History speaks.

Episode III. The Reformers.

Cast—Spirit of Reform, wears black, either gown or costume of earlier time, avoid grotesque.

Wycliffe, wears Ph.D. or divinity gown.

Hus, "A pale, thin man in mean attire."

Luther, "dressed as a monk."

Calvin, sixteenth century clerical attire.

President of Senate, sixteenth century citizen costume.

Properties—Table, chair, writing materials for Wycliffe, stake chain, funeral pyre for Hus, backs representing cathedral doors for Luther, numerous sheets of paper for theses.

Illumination—Right flash covers Spirit of Reform when he speaks except in last tableau. Big spotlight reduced in diameter covers each of the reformers in turn, and open wide with crimson screen makes tableau. Left flash covers President of Senate.

Episode IV. Pilgrims of the Light.

Cast—Spirit of Pilgrimage, clad in long gray cloak with hood carries staff of mediæval palmer.

(Continued on page 575.)

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events.—The Editors.

Evangelical Synod

THE Evangelical Synod of North America has under preparation a "unified and elastic system" (curriculum) of religious education for use in evangelical churches. A preliminary announcement made in the *Evangelical Herald* gives promise of a course of religious training worthy of consideration by other denominations engaged in or contemplating similar enterprises. This course will provide training in the following subjects: (a) Bible history, (b) Bible reading, memorization, (c) Christian hymns and hymnology, (d) Christian belief and ethics including the catechism, (e) Church history including religious art, (f) Missionary history including denominational activity and church work, (g) Practical and social Christianity. The special commission at work on developing this system in detail is expected to report to the general conference of the Synod in September. As soon thereafter as practicable THE CHURCH SCHOOL will print a comprehensive review of the system.

Inter-Methodist

FAMILY worship is in for a revival. The Board of Sunday Schools of the Methodist Episcopal Church and the General Sunday School Board of the Methodist Episcopal Church, South, are jointly engaged in the active promotion of a "Family Worship League" throughout the Methodist connection. As its name signifies, this League aims to re-establish the practice of family worship and the home cultivation of religion. Its program includes helps and suggestions for Christian table talk, fireside conversations on religious topics, readings and reports on religious literature, family services of worship and the daily cultivation of the religious life. Thus far, the results as reflected in memberships and local organizations established are most encouraging. The League is being promoted by the adult departments of the Sunday school and through the Sunday-school literature of the cooperating churches.

Interdenominational Cooperation

COMMUNITY enterprises in religious education represent the churches working together. The Editors of THE CHURCH SCHOOL have in hand a recent communication from the Calumet District Board of Religious Education at East Chicago in which there is contained a brief summary statement concerning the accomplishments of the past year. This part of the communication reads as follows:

"For the past year we have been conducting week-day classes of religious education in East Chicago, Indiana Harbor, Whiting and Hammond. (Arrangements are being made whereby Michigan City will probably cooperate with us this fall.) We employed fifty teachers, and provided four half-hour periods of instruction a week, before or after school, for two thousand boys and girls.

"In Hammond and Whiting the Board of Education gave permission to hold the classes in the public-school buildings without cost. In East Chicago and Indiana Harbor this permission was refused. We conducted the classes in churches. The former arrangement was decidedly more satisfactory.

"In Hammond forty per cent of the public-school children in the grammar grades enrolled for the work. Our organization has been interdenominational, and our program a community undertaking. All Protestant denominations, Catholics, and Jews attended. We had no difficulty on this score. About half of our children attended no Sunday school. This percentage increased a great deal in some districts. I had one group in the Irving School, Hammond, where only five out of a group of forty-nine attended any Sunday school.

"Our average attendance the first three months was eighty-eight per cent and for the fourth and fifth months over ninety per cent. Teachers, children and parents are pleased with the work. Financial handicaps have been very real, but there is so much at stake that we are determined to make any possible sacrifice to see it through."

Methodist Episcopal Church, South

THE Methodist Episcopal Church, South, has during the last twelve months been conducting an active and aggressive campaign of Christian education. The financial objective of the campaign is the raising of $33,000,000 for the better endowment and equipment of the educational institutions of the church. Cash and subscriptions covering considerably more than half of this amount have already been obtained and the campaign is to be continued through another year. Of even greater importance, however, than the raising of this large amount of money has been the awakening of the conscience of the church in regard to the Christian training of the young and the preparation of an adequate force of Christian teachers and leaders. Thousands of addresses and sermons dealing with Christian education have been delivered and thousands of articles and editorials written. As a result of this propaganda it is safe to say that interest throughout the church in this great cause has been immensely increased.

Special attention has been given in the campaign to Sunday-school work, and it is expected that as a result of this there will be a large increase in enrolment both in the Sunday school and in Teacher Training classes.

One of the important developments in the promotion of religious education in the Methodist Episcopal Church, South, is the correlation of the forces of the General Sunday School Board, the Board of Missions, and the Board of Education in educational work. These Boards are now engaged in the important task of working out a unified program, and plans are on foot for cooperation in the training of teachers in both colleges and Standard Training Schools. It is expected that this cooperation will result in greatly increased efficiency.

The most of the Standard Training Schools conducted by the Methodist Episcopal Church, South, during the summer, were attended by large and enthusiastic groups of Sunday-school workers. Partly as a result of the high cost of travel and the general financial depression and partly because of the intense preoccupation of pastors and other leaders in the Christian Education Movement, the attendance in a few instances was not so large as had been expected. Such cases, however, are exceptions. In most of the schools there was a large increase over the attendance of last year and increased interest was well nigh universal. It is expected that at least one hundred of these schools will be conducted next year and that more than 15,000 teacher training certificates will be awarded.

Congregational News from Tarsus

THE latest enterprise in connection with the Trade School at St. Paul's College, Tarsus, Asia Minor, is the opening of a shop in the local market. The need for this came as the natural result of the school's success. The boys are making salable articles and as the College is on the outskirts of the city, the question of selling the products was becoming a serious problem when the opening of the shop was suggested. It is truly remarkable how everything seemed to favor the undertaking. The governor of Tarsus,

Commandant Coustilier, granted free to the school a well located shop that belongs to an alleged Kemalist.

The question of shopkeeper was solved in an interesting way. A Syrian Arab who proved to be a trustworthy and efficient salesman of the Near East Relief flour in Tarsus is an expert tailor by trade. He agreed to act as salesman and shopkeeper for the Trade School on a small commission basis and carry on his tailor work on the side. At the same time since another tailor "ousta" was needed, he agreed to teach the trade to some of our boys.

The shop has opened and the products of the school already for sale are bread, shoes, cloth, Bibles, tin cups, and oxen yokes. The salesman is also authorized to take orders for printing and tin work. No doubt this sounds like a queer stock assortment for one shop, but, regardless of the departure from conventional shop ideas, the experiment is proving practical and a need is being filled. Under the efficient administration of Mr. Nilson the school is growing, boys are learning trades, and articles are produced that help make the school more self-supporting.

A definite arrangement has been made with the Near East Relief whereby from eighty to a hundred orphans are supported by the College, and given instruction in the Trade School.

Another big forward step has just been made. The College has taken over a machine shop in the city, and the most important matter with us now is the raising of fifteen hundred dollars to pay for it. This was a good opportunity to secure a shop in which orphan boys may be taught the machinist trade so necessary and profitable in this country. With the master machinist, Levon, ten boys have begun work there, and in time many more will be added to the class.

A Consulting Department for Church Schools

This department is open to all church-school workers and welcomes any opportunity to be of service or to give help in any phase of church-school work. The following extracts have been chosen from the recent files of the editorial office with the thought that some of the suggestions may be of help to other schools besides the ones sending in the original inquiries.

Bible Study in the Grades

WILL you please send to the above address a copy of your dramatized Bible stories? If you publish any other books which would be suitable and helpful in teaching the *Bible in the grades* (private day school), I should be glad to know about them.

We are asking your denominational publishing house to forward a returnable copy of the *Dramatization of Bible Stories*, by Miller. This is one of the best guide books on this subject. Returnable copies of *Ruth the Loving*, by Boyd, and the *Drama of Isaiah*, by Eleanor Wood Whitman, are also being sent to you from our consulting library.

We are enclosing herewith a pamphlet containing outlines of the *International Graded Courses* in which you will find a special course of study suggested for each year. These studies are published in quarterly form with teachers' and pupils' editions. If you will let us know in which courses you are especially interested, we will be glad to forward copies for examination. The question of week-day religious instruction has brought to the fore a problem of the preparation of courses of study for such classes. Several plans for such work have been outlined and publications along this line are beginning to appear. We shall be glad to keep you informed of any new material which may be helpful in your work.

I have received all the publications which you sent me and have read and examined them carefully. I am keeping the book by Miller as an aid to my teaching. I have found that I secured better results by allowing the children to dramatize the stories in their own way with their own words. This method seems to stimulate their creative natures and holds their interest more firmly, which in turn makes the story much more real. I am enclosing herewith a check covering cost of book and postage. Thank you for your kindly interest and helpful suggestions.

Intermediate—Senior Plans

Your address has been given me as a source to which I might apply for help regarding some of the problems which present themselves in an Intermediate and Senior Department of a church school. We are thinking of forming a council which shall be made up of perhaps one representative from each class, other than the teacher. Would you kindly suggest some of the things they might do for the school; also some of the benefits which come from the organization of classes. Any literature you may have upon the subject would be acceptable.

We are very much interested in the plans for your Intermediate and Senior Departments and wonder if you are acquainted with the chapters of *The Church School* by Athearn which deal especially with these departments. You will find the suggestions there very valuable and we are forwarding under separate cover a copy of the book for your examination.

We think your plan for a council is a very good one. You will find enclosed herewith a leaflet outlining an organization of this kind. After you have looked over this material, perhaps specific problems may suggest themselves in the solution of which we may be of help. We always feel that we are working somewhat blindly whenever we try to suggest methods or plans in a school about which we know very little. As your work progresses will you not write us a little more fully and then we hope we may be of more assistance to you.

In the chapters of *The Church School* above referred to you will find suggestions of some worth-while tasks in which young people may be interested. We believe this is a very important part of the Christian training which our churches should provide, that is, encouragement in the doing of Christian tasks for the church, community and the world. On page 293 of the April issue of THE CHURCH SCHOOL, a copy of which we are sending under separate cover, you will find a symposium on this subject, referring especially to young people who have recently joined the church. Some of the plans outlined there may be of help in your school. The missionary education department of your denominational education board will be glad to suggest various lines of work which your young people might undertake. If your young people could have brought before them a picture of the need in some of our schools and hospitals, they would be eager to help. The article by Dr. Gates in the May issue of THE CHURCH SCHOOL will give you special help as to ways in which the interest of the young people may be aroused.

Do the teachers and officers in your school receive regularly THE CHURCH SCHOOL? The editors are trying through this magazine to give just the kind of help for which you ask. We shall be glad to send enough sample copies so that each teacher in your school may have one for examination.

Books for a Men's Brotherhood

Would you kindly suggest to me several of the best books or studies we could use for an up-to-date men's brotherhood? We organize this month and wish to gain the brilliant young professional and business men to our ranks. Suggestions would be appreciated.

We are sending under separate cover returnable copies of the following books from which we hope you may select one which will fit your immediate needs.

The Bible and Social Living, by Harry F. Ward. Although this course was written

especially for the fourth year of the senior work in the International Graded Series (for classes approximately twenty years of age), it may well be used for the basis of discussion in adult groups. You will find a complete list of the topics considered in the course on the inside of the front cover of the teacher's manual.

Another type of course is illustrated by Fosdick's *The Meaning of Faith*. You will notice that each chapter has daily readings concluding with a comment for the week. The author's aim has been to make clear a foundation on which faith might build its thoughts of Christian truth.

The Making of a Nation by Kent and Jenks. Twelve studies, although two Sundays could well be given to the discussion of each study, covering the first half of the Old Testament, interpreting the Old Testament into the language of modern life, showing how closely it is related to life today, and how it helps to answer the pressing questions now confronting the nations. There is a companion book designed to follow this one entitled *The Testing of a Nation's Ideals*.

The Bible as a Community Book, by Arthur E. Holt. This is one of the most recent and most popular books touching social problems, and could well be used as the basis of your discussions.

The Social Principles of Jesus, by Rauschenbusch, and *Christianizing Community Life*, by Ward-Edwards. These two books were prepared as a part of a series for college groups, but may also be used by adult classes.

What is the Christian View of Work and Wealth? prepared by a special committee, treats of the special problems implied by the title.

Social Duties from the Christian Point of View, by Henderson, aims to show the social duty of the churches of Christ, and that their service for mankind extends to all human needs.

From a Southern School

The following letter was received by a missionary society after a box of hymn books had been sent to the school in question:

The books were carefully packed. When the box came our faithful cook said, "I hope that there is something nice in that box." When I said, "Yes, there are hymn books!" she just turned away laughing, and said, "They won't do me no good, then." When I found out the reason, I did not feel like laughing. That bright, capable woman cannot read. It is no wonder that the old colored people keep to the Jubilee songs; they cannot read any others. They have grown up with them and love the charm of the music. The younger generations are the ones that must learn, in addition to their own songs, the grand old hymns of the church.

We had on hand seventy-five cents of Sunday-school money, acquired by the sale of a pair of old shoes and a second-hand silk necktie. We debated on what to buy and thought that a roll of Bible lesson pictures would help us. Did you ever happen to hear before of a Sunday-school Bible roll that was paid for in just that way? It has come, and it is a beautiful one. How the eyes of the children will shine when they see those bright pictures!

The smallest boy in the primary room is a great favorite. One day one of the larger boys picked him up rather unceremoniously and brought him upstairs. That annoyed him and he cried; so I wanted to make him happy again. I gave him a copy of our children's story paper which you had just sent. He was so pleased and proud! He could pick out a word here and there, and of course he could enjoy the pictures. But dear me! he came up five times that day to call on us. The children are enjoying all the papers that you have sent. We use them for both day and Sunday school.

From a Foreign School

Did I ever tell you what courses we are using in the different grades in our day school? We have Bible three times a week, for all children, including the Moslems (43 per cent), but because of the unfamiliarity of most with both the stories and ideas and also the language we have to go more slowly than in a church school in America. The courses are used as follows:

Kindergarten — Beginner's Parts 1-4. (Next year, 5-8 to be used.)

Grade I, Course I (International Graded Lessons.)

Grade II, Course II.

Grade III, Course III.

Grade IV, Course IV.

Grade V, Course VII.

Grade VI, Course VIII.

Grade VII, Course IX.

Grade VIII, Course X.

Graduates, Course XIV.

What Good Are Your Questions?

AN increasing number of classes of young men and of young women are using the discussion method. Of course the teacher by virtue of his position becomes the leader of this discussion. He is the one who introduces most of the questions although any member of the class has the same privilege at any time. It is, therefore, very important for the teacher to realize just what the right sort of questions accomplish.

For one thing, good questions wake people up. There is an element of surprise in a good question which startles a class. Those members whose thoughts have been going wool gathering find their attention suddenly jerked up by a live question. The teacher who realizes that a chief purpose of questions is to drive out the tired and sleepy feelings of the class and to set the gray matter of each pupil into active operation will take very great pains in the shaping of his questions.

The same idea may be expressed in such a way that it is a kind of soothing syrup or in such a way that it acts like a mustard plaster. Take for example this question, "In what way should a person feel about the land of his birth?" There is nothing about such a question to quicken thought, but put the question this way, "Why are you glad you are an American?" and every member of the class will sit up and take notice. The second question is short and direct, and moreover it is concrete instead of abstract. Questions which are openers of sleepy eyes always deal with matters of vital interest. Here are some questions of the sort which will awaken interest and quicken thought, "How have great teachers helped us?" "Why is a person who leaves God out of his life uneducated?" "Some one has said that boys become Christians in at least as many different ways as they learn to swim. What do you think of the idea?"

In the second place, questions of the right sort will bring out unsuspected meanings in the lesson. Make the experiment of studying a lesson with some thoroughness, and then look over a list of questions on the lesson which some one else has prepared and see if you do not find that there is a great deal more to the lesson than you had suspected.

But there is a third purpose in the questions asked. They should be planned in such a way that they lead the minds of the pupils to the right conclusions. This was the method which the great Greek teacher Socrates used to lead his disciples into the conclusion he wished them to reach. He asked them one question after another, until finally they saw the truth, just by answering the questions in the order in which they were presented.

This, of course, means that questions should be properly arranged by the teacher. There must be a climax in questioning. As some one has said, "Questions that really teach must follow some plan of unity or continuity."

To the beginner in teaching it may seem easier to ask questions than to answer them, but the experienced teacher finds that it is really much harder to ask than to answer questions, for not only must the questioner know the subject and the answer to each question better than the pupils, but he must be able constantly to interpret the minds of his pupils in order to discover their understanding of the problem and to know what questions next to ask.

J. E. RUSSEL.

The Superintendent's Guide to the September Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 49 SEPTEMBER 4	SECOND WEEK LESSON 50 SEPTEMBER 11	THIRD WEEK LESSON 51 SEPTEMBER 18	FOURTH WEEK LESSON 52 SEPTEMBER 25	Departmental Groups Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 4	THEME: **Love Shown by Kindness** TITLE: Stories 44–48 Retold.	THEME: **Love Shown by Kindness** The Story of a Shepherd and His Sheep. MATERIAL: Luke 15. 3–6; John 10. 2–5; Prov. 27. 23.	THEME: **Love Shown by Kindness** The Story of the Good Samaritan. Luke 10. 30–35.	THEME: **Love Shown by Kindness** Stories 50 and 51 Retold; or any story chosen by the children.	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 8	LESSON 101 THEME: **Friendly Helpers** TITLE: Four Friends Helping a Sick Man. MATERIAL: Mark 2. 1–4, 10–12.	LESSON 102 THEME: **Friendly Helpers** Stories Retold.	LESSON 103 THEME: **Friendly Helpers** Love for a Guest. Luke 10. 38–42; John 12. 1–8	LESSON 104 THEME: **Friendly Helpers** Stories Retold: Stories Chosen by the children.		
6	I	Bible Stories for the Sunday School and Home Part 4	LESSON 49 THEME: **God's Lovingkindness** TITLE: God's Loving Care. MATERIAL: Gen. 8. 22; Psalm 106. 1.	LESSON 50 THEME: **God's Lovingkindness** God's Care of Joseph. Gen. 37 to 42. 12.	LESSON 51 THEME: **God's Lovingkindness** God's Gift to the World. Luke 2. 1–20; Matt., chapters 1 and 2.	LESSON 52 THEME: **God's Lovingkindness** Love and Thanks to God. Psa. 86. 12. 13a; Prov. 20. 11a.	PRIMARY	PRIMARY
7	II	Bible Stories for the Sunday School and Home Part 4	THEME: **All Creation Fulfilling His Word** TITLE: God's Creatures of the Field. MATERIAL: Job 12. 7–10; Prov. 6. 6–11; 30. 24–28.	THEME: **All Creation Fulfilling His Word** The Great, Wide Sea. Psa. 33. 7; 95. 5; 104. 25–27; 107. 23–25, 29; 93. 4.	THEME: **All Creation Fulfilling His Word** Day and Night. Psa. 19. 1, 2; 74. 16; 139. 12; Jer. 31. 35; Eccl. 1. 5; 11. 7; Gen. 15. 5b; Psa. 8. 3; 104. 19–24.	THEME: **All Creation Fulfilling His Word** Seedtime and Harvest. Psa. 24. 1; Job 28. 5a; Psa. 65. 9–13; Sol. Song 7. 13b; James 5. 7b; Mark 4. 28, 29; Gen. 8. 22.		
8	III	Bible Stories for the Sunday School and Home Part 4	THEME: **Choosing the Right** TITLE: Four Captive Boys in a Palace School. MATERIAL: Dan. 1; Eccl. 10. 17.	THEME: **Choosing the Right** Three Heroes. Dan. 3.	THEME: **Choosing the Right** Esther, the Brave Young Queen. Esth. 2. 5–7, 17, 20–23; chapters 3 to 8.	THEME: **Choosing the Right** The Two Great Commandments. Matt. 22. 34–40; Mark 12. 28–34.		
9	IV	Stories from the Olden Time Part 4	THEME: **Stories Retold** TITLE: Story of Abraham. MATERIAL: Gen. 12. 1–9; 13. 1–18; 14. 8–24; 17. 1–8; 18. 1–8; Heb. 13. 16.	THEME: **Stories Retold** Story of Joseph. Gen., chapters 37, 39 to 50.	THEME: **Stories Retold** Story of Moses. Exod. 1. 1 to 2. 24; 3. 1–10; chapters 5 to 14 in brief, chapters 19, 20; Deut. 34. 1–12.	THEME: **Stories Retold** Story of Joshua. Exod. 17. 8–13; 24. 12–18; 32. 15–20; Num. 11. 24–29; 13. 1 to 2. 17b.		
10	V	Hero Stories Part 4	THEME: **Stories of Old Testament Heroes** TITLE: Gideon's Victory with Trumpets, Pitchers, and Torches. MATERIAL: Judg. 7. 1–25.	THEME: **Stories of Old Testament Heroes** A Strong Man with a Weak Will. Judg. 13. 1 to 15. 8.	THEME: **Stories of Old Testament Heroes** The Death of Samson. Judg. 15. 9 to 16. 31.	THEME: **Stories of Old Testament Heroes** Review. Josh. 1. 6–9; 4. 4–7; 24. 14, 15; Judg. 4. 4–10; 7. 12–21; 16. 23–30; Eph. 6. 10, 13–17.	JUNIOR	JUNIOR
11	VI	Kingdom Stories Part 4	THEME: **Introduction to New Testament Times** TITLE: The Jewish Martyrs. MATERIAL: Heb. 11. 1–22; 1 Mac. 1. 1 to 2. 17.	THEME: **Introduction to New Testament Times** The Courage of Judas Maccabæus. Heb. 11. 23–38; John 10. 22, 23; 1 Mac. 3. 1 to 4. 61.	THEME: **Introduction to New Testament Times** The Land Where Jesus Lived. Luke 3. 1, 2; Deut. 11. 10–12.	THEME: **Introduction to New Testament Times** The Temple of Herod. John 2. 13–21.		
12	VII	Gospel Stories Part 4	THEME: **Studies in the Acts** TITLE: Paul Arrested in Jerusalem. MATERIAL: Acts 21. 15 to 23. 35.	THEME: **Studies in the Acts** Paul Shipwrecked. Acts 25. 1–4, 7–11; 27. 1–44; 2 Cor. 11. 22–33.	THEME: **Studies in the Acts** Paul at Rome. Acts 28. 1–30.	THEME: **Studies in the Acts** Review.		INTERMEDIATE
13	VIII	Religious Leaders in North America Part 4	THEME: **Religious Leaders in North America** TITLE: John B. Gough, the Temperance Advocate. Redeemed for Service. MATERIAL: Dan. 1. 8–21.	THEME: **Religious Leaders in North America** Neal Dow, the Temperance Law-Maker. Protecting the Tempted. Neh. 13. 15–22.	THEME: **Religious Leaders in North America** Frances E. Willard, the Temperance Organizer. Organized for Service. Gal. 6. 1, 2.	THEME: **Religious Leaders in North America** REVIEW: The Christian Life Exemplified. Heb. 12. 1, 2.	INTERMEDIATE	

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.

Care must be taken to select the Graded Text Book by age and titles, as indicated in the left column, rather than by department names.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 49 SEPTEMBER 4	SECOND WEEK LESSON 50 SEPTEMBER 11	THIRD WEEK LESSON 51 SEPTEMBER 18	FOURTH WEEK LESSON 52 SEPTEMBER 25	Departmental Groups Plan 1	Plan 2
14	IX	Some Famous Friendships Part 4	THEME: Some Famous Friendships TITLE: Paul and His Friend Barnabas. MATERIAL: Acts 4. 32–37; 7. 57 to 8. 3; 9. 19–30; 11. 19–30; 13. 1–13; 15. 30–41; 1 Cor. 9. 1–12.	THEME: Some Famous Friendships Paul and Luke. Luke 1. 1–4; Acts 16. 10–16; 19. 21, 22; 20. 1–6, 13–17; 21. 1–14; 27. 1–8; Rom. 15. 22–29; Philemon.	THEME: Some Famous Friendships How Nations Can Be Friends. Luke 4. 1–21; Matt. 22. 35–40; Luke 6. 27–38; Eph. 4. 25 to 5. 2; 1 John 3. 16–18; 5. 2–5.	THEME: Some Famous Friendships What It Means to Be a Friend.	INTERMEDIATE	INTERMEDIATE
15	X	A Modern Disciple of Christ—David Livingstone Part 4	THEME: A Modern Disciple of Christ: David Livingstone TITLE: Fear God and Work Hard. MATERIAL: Eccl. 12. 13, 14.	THEME: A Modern Disciple of Christ: David Livingstone A New Route to the Interior. Rom. 15. 18–21.	THEME: A Modern Disciple of Christ: David Livingstone Livingstone and Stanley. Matt. 5. 13–16.	THEME: A Modern Disciple of Christ: David Livingstone Heart and Soul in Africa. 2 Cor. 5. 20 to 6. 10.		SENIOR
16	XI	Christian Living Part 4	THEME: The Word of God in Life TITLE: Letters of Encouragement and Counsel. MATERIAL: 1 Thess. 4. 13–18; 1 Cor. 1. 10–31; Phil. 4. 2, 3; Acts 15. 1–35; Gal., chapters 1 to 6; Col. 4. 16.	THEME: The Word of God in Life Records of the Life of Jesus. Luke 1. 1–4; John 1. 1–4; 20. 30, 31; Acts 1. 1–5; 1 Tim. 6. 20, 21.	THEME: The Word of God in Life The Bible the Word of God. 1 Thess. 2. 13; 2 Tim. 3. 14–17; Heb. 1. 1, 2.	THEME: The Word of God in Life The Bible in the World. Psa. 119.		
17	XII	Studies in the Books of Ruth and James Part 4	THEME: The Book of James TITLE: Forces in Christian Growth. MATERIAL: James 1. 5–8; 3. 13–18; 4. 1–10.	THEME: The Book of James Christian Stewardship. James 5. 1–6; 1. 9–11; 2. 1–9.	THEME: The Book of James Helps and Hindrances to Christian Living. James 4. 1–10, 13–17; 5. 13–20.	THEME: The Book of James Review of Ruth and James. The Books of Ruth and James	SENIOR	
18	XIII	History and Literature of the Hebrew People Part 4	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: A Prophet's Widening Vision. MATERIAL: The Book of Jonah.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community Religious Ideas of the Later Prophets. Psalms 130; 121 to 126; 137; 141. 10.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community An Apocalyptic Vision. The Book of Daniel.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community The Canon of the Old Testament.		YOUNG PEOPLE
19	XIV	The First Century of the Christian Church Part 4	THEME: The Apostolic Church a Brotherhood TITLE: The Christian Ideal of the State. MATERIAL: Rom. 13. 1–7; 1 Pet. 2. 13–17; 1 Tim. 2. 1, 2; Mark 10. 42–45; 12. 13–17.	THEME: The Apostolic Church a Brotherhood A New Intellectual Activity. Acts 2. 14–42; 13. 16–41; Rom. 5. 1–12; 8. 1–21; Gal. 5. 13, 14; 6. 1, 2; John 1. 1–16; 1 John 1. 1–4.	THEME: The Apostolic Church a Brotherhood The Church a Continuing Force. Matt. 28. 18–20; Acts 16. 1–5; 20. 17–38; 1 Tim. 1. 3–11; 2. Tim. 2. 2; 1 Cor. 4. 14–17.	THEME: The Apostolic Church a Brotherhood The First Christian Century.		
20	XV	The Bible and Social Living Part 4	THEME: Bible Spokesmen for the Kingdom of God TITLE: Jesus, the Founder of a New Social Order. MATERIAL: Matt., chapters 5 to 7.	THEME: Bible Spokesmen for the Kingdom of God Paul, a Statesman of the Kingdom. Epistles of Paul, particularly those to the Corinthians.	THEME: Bible Spokesmen for the Kingdom of God John, Proclaimer of Brotherhood. The First Epistle of John.	THEME: Bible Spokesmen for the Kingdom of God The Heavenly City on Earth. Rev. 21. 1 to 22. 5.		
ADULT		Special courses for parents and elective courses on special topics.					Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 10 SEPTEMBER 4 From Philippi to Athens	SECOND WEEK. LESSON 11 SEPTEMBER 11 Paul in Athens	THIRD WEEK. LESSON 12 SEPTEMBER 18 Abstinence for the Sake of Others	FOURTH WEEK. LESSON 13 SEPTEMBER 25 Review
6 7 8	PRIMARY	The Life and Letters of Paul	TOPIC: God Takes Care of Paul and Silas. MATERIAL: Acts 16. 16–40.	Paul Telling the People About God. Acts 17. 16–34.	A Clean, Strong Body. Luke 1. 8–16.	Stories of Paul.
9 10 11	JUNIOR		TOPIC: A Midnight Experience in Philippi. MATERIAL: Acts 16. 19–40.	Paul in Athens. Acts 17. 16–34.	How to Win the Race. 1 Cor. 9. 24–27; Heb. 12. 1.	Serving Jesus.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Courage in the Face of Persecution. MATERIAL: Acts 16. 19 to 17. 15.	In a Famous Greek City. Acts 17. 16–34.	Presenting One's Body a Living Sacrifice. 1 Cor. 10. 23–33; 3. 16; 17.	Living for Jesus.
	YOUNG PEOPLE AND ADULTS		TOPIC: Paul Under Persecution. MATERIAL: Acts 16. 19 to 17. 15. (Print 16. 23–34.)	Paul in a Center of Learning. Acts 17. 16–34.	Self-Denial for the Sake of Others. 1 Cor. 10. 23–33; 3. 16, 17.	Sacrificing for Jesus.

College Life

The World of the Moral Order[1]

By Benjamin S. Winchester

IT was a beautiful crisp evening in early autumn. The village minister was just returning from an afternoon of parish visitation. As he neared home he fell in with the crowd just coming from the day's work, among whom he recognized his young friend, Arthur Blackwood. Arthur had finished high school the previous June and was now employed as a lineman by the telephone company. The minister had the happy faculty of being on intimate terms with his young people, and besides, Arthur had been for some time a member of his young men's class. It was perfectly natural therefore that they should chat familiarly as they walked along together.

At first the conversation turned upon commonplaces, the new job and its difficulties and perplexities, which Arthur described in a humorous vein. Then allusion was made to the beauty of the evening sky, and the minister pointed out several of the more easily identified constellations which shone with peculiar brilliancy. As they approached the minister's front gate, suddenly the full moon rose in all its glory just beyond the tree tops, so startlingly big and near that they both paused a moment and gazed at it in silence. When it was well above the horizon each drew a long breath and Arthur exclaimed, "I wish I knew all about God, and astronomy, and—and—theology, and that sort of thing! Couldn't we study those things some time in our young men's class?"

To the casual observer this conversation might have seemed to be without any special significance, merely the natural and somewhat impulsive expression of youthful enthusiasm. But to the minister, who had known Arthur from early childhood and had followed with friendly interest the course of his high-school development, the remark he had dropped at parting was most illuminating. For some months he had been conscious of a change gradually taking place in Arthur, but had given little thought to the matter. Now, in the light of this brief conversation, the full meaning dawned upon him. His young friend had passed out of the world of boyhood into that of young manhood, out of dependence into independence. He was earning his own living now. He was no longer under the tutelage of teachers, but was meeting the practical problems of a telephone lineman. Life was no longer made up of a few hours in the classroom, a few hours' study at home, and several hours more on the baseball diamond or tennis court; it was an eight-hour day, six days in the week, full of new and arduous duties at which he must keep up the pace with his fellow workmen. When he reached home at night, physically tired, there were often special points which he had to study up in order to make himself more efficient at his job, for he could see already that the opportunities for advancement were coming to those who showed themselves equal to emergencies. Then there were perplexities on the moral side constantly arising in connection with his business relationships, or coming up in the course of conversation with other men. How far was it possible to live up to the ideals he had been taught? With so many opportunities to save a little time and earn a little more, through occasional carelessness which no one might discover, why should one be so

[1] Copyright, 1921, by Benjamin S. Winchester.

scrupulously honest in every detail? These and other questions were in his mind, as his pastor well knew, for some of them they had already talked over together.

This conversation with Arthur had shed a flood of light, not only upon his situation, but upon that of the other young people as well. As he reflected upon it, the minister could count up some thirty or forty of his young friends between the ages of sixteen and twenty-one. They were not all so intimately known to him, but most of them had been at one time or another either in his pastor's class or his young people's class or otherwise related to him through the Sunday school, home or church. Some had recently left town to seek their fortunes elsewhere. Some were clerks and salesmen in shops and stores. Some, a few, had gone to college. Some of the girls, too, were at college, several were attending normal school, five or six were pursuing courses at business colleges, others were serving as stenographers and clerks; while a few were at home assisting with the household duties. But all of them, boys and girls alike, were meeting problems, new problems. They were all obliged to adjust themselves to new surroundings, new duties, new social relationships, where they must put to the test in actual life the principles they had previously learned to accept. Would they work in these new surroundings? Was the teaching of the school and the church applicable to these new situations? The multiplication table, the laws of the right-angled triangle, the formulæ of physics, were no longer theoretical statements in a textbook; they were the tools for the day's work. Likewise, the Golden Rule and the Sermon on the Mount were being put to the test of actual practice.

The Testing Time

The experience of this minister was typical. All young people must pass through a testing time. Indications of this testing process are frequently met with in a form which has the appearance of *doubt*. This, however, is only the negative aspect of the search for a philosophy of life. A college student wrote home to her father, "Some of the girls are taking a course on Bible study. They had the subject of Prayer the other day. There are lots of questions they bring up in discussion. I'm all mixed up about it. I wish I knew what to say." Two college boys began to absent themselves from their Sunday-school class. When questioned by the superintendent as to the reason, one of them replied with an air of conscious maturity, "We aren't going to Sunday school any more. We meet in my room Sunday mornings and discuss philosophy. We're reading Plato now." Then, by way of apology for this shocking conduct, he added, "I don't think I believe the way the church does anyhow!"

They had reached the point, all of them, where it was necessary to be provided with a scheme of things, an intellectual interpretation of the world, a satisfactory fitting together of their various knowledges, standards, ideals, into an intelligible whole; a universe, in which self, God, mankind, in their various relationships, all find their proper place. Just as previously they had to construct for themselves an ideal, so now they must make for themselves a theory of the universe; and as then they arrived at their ideal by the process of criticism and elimination, so now their philosophy of life will be attained by challenging existing theories and theologies and by the process of discussion and testing. Only, it must be remembered by those who, as adults, would help youth to make this intellectual adjustment, that the theology, philosophy, *creed*, which they seek must be *their own*. They want no ready-made formulation, but one which they have beaten out themselves by their own hard thinking, one that fits their own world and their own needs. Therefore adults must not be impatient with an attitude which may seem skeptical and radical; youth is not *intentionally* destructive, but only intent upon building for itself a system which is *true*. Youth is *radical* in the sense that it is determined to get to the *root* of things; *pragmatic*, in the sense that its philosophy of life must be one that *works*.

Life Must Count

For this, after all, is the most urgent fact in the consciousness of the young man or woman; the feeling that *life must count for something*. This is the time of all others when life, as such, is held to be cheap, if only it may be spent in the service of a *cause*. Every normal youth expects, and ought to expect, at this age, to do something big in the course of his lifetime. The resources of life, physical and mental, are now at flood tide. Life's responsibilities have not yet begun to weigh heavily. Anything seems possible. What ought to be must be. It only remains for the young person to find some point of contact with the world, some way of making connection with its complex life, some plan for improving and transforming the *system* which confronts him, for him to throw himself with all his youthful ardor into his "life work." And until youth has evolved for itself some sort of a life scheme and entered upon its realization there is mental strain and discontent.

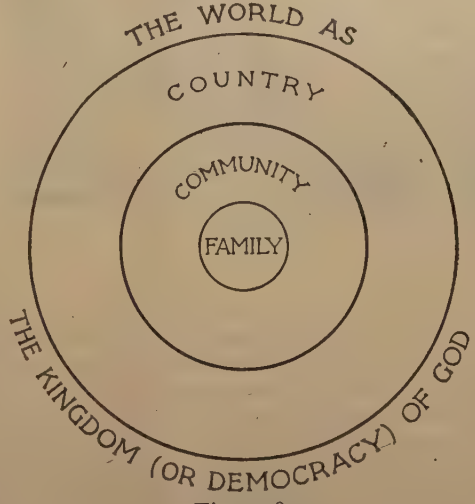

Figure 8

The Zeal of Youth

It is no discredit to youth that the great hopes of most of them fail of realization. This does not prove that their ideals and visions are impractical. It may only indicate that the time has not yet come for their realization, the existing system may be too firmly entrenched, too unyielding, or —to put it the other way 'round—their energies are insufficient for the undertaking. But history is not lacking in instances where the spirit of youth actually has inaugurated and carried forward campaigns, enterprises and reforms which were greatly needed, for which the world was longing, but which only the enthusiasm and inexperience of youth would ever dare to project. The Crusades are an illustration of just such an undertaking, carried forward at great cost and appalling sacrifice, in pursuit of a religious end and, in this case, impractical ideal. The missionary movement of modern times was the outcome of youthful zeal that knew no defeat. The young people's movement of the last generation is but an attempt upon the part of far-seeing leaders in the church to harness this tremendous tide of youthful energy and direct it into useful channels.

The most striking manifestation of the spirit of idealism and self-sacrifice that the world has ever witnessed was the response of youth to the call of the world war. Whatever may have been in the minds of rulers and diplomats, it is certain that the great body of young men who went forth to war felt that they were laying down their lives in service to a noble ideal, and as the vision of a world at peace, a brotherhood of free men, broke upon them, the chance to participate in "the War to end War" seemed to them the supreme opportunity of history. Here is a typical expression of this youthful joy in sacrifice, taken from the last letter of a young American aviator shortly before his death above the battlefield in France:

"And I want to say in closing, if anything should happen to me, let's have no mourning in spirit or in dress. Like a Liberty Bond it is an investment, not a loss, when a man dies for his country. It is an honor to a family, and is that the time for weeping? I would rather leave my family rich in pleasant memories of my life than numbed in sorrow at my death."

But the experience of the Great War differed from the ordinary experience of youth only in the fact that it gave to millions of young people, just at the time they were ready for it, a sharply defined, clear-cut, dramatic issue, a cause to which they could immediately attach themselves. For most young people, living in ordinary times, the

problem is to disengage from all the complexity of interlacing world interests and enterprises one distinct line of endeavor which seems to lead to a worthy end, one to which they can devote themselves wholeheartedly. If life is indeed a great *game*, they want to know what the stakes are and what part is theirs to play. For most young people it is the task of the educator to help them to discover, as William James has put it, "the moral equivalent of war."

The Task of the Educator

The first step in this process, at least so far as the teacher of religion is concerned, is to help the young person to formulate a *creed*. Once let it be understood that any subject may be discussed, any view put forward, the sole requirement being that the one who advocates it will seriously defend it and that all will honestly seek together to find the truth, and there will be little difficulty in enlisting interest. Two young fellows, on being invited into such a discussion group and asked to suggest topics for the next meeting, proposed immediately the following: "Predestination," and "Is the Bible Literally True?" This is the time to help them face the question of the supernatural in religion, miracles, higher criticism, and other similar problems and to arrive at intelligent conclusions. College departments of Bible are sometimes criticized because of the fact that young people are disturbed by intellectual difficulties which threaten to undermine their religious faith. No doubt some teachers of the Bible are unwise in their methods of presentation; either too dogmatic, or too vague, negative and inconclusive. But in many cases these difficulties are only the surface indications of an inevitable struggle of honest minds to gain a foothold which will enable them to reach out into life with a measure of assurance and confidence. It is not necessary that the teacher *advocate* destructive theories; let him only show by his demeanor that his own faith is too genuine and vital to be shocked by the blunt and hasty remarks of youth, and patiently supplement their immature conclusions by other considerations which any fair-minded persons are bound to take into account. A sympathetic and judicial attitude will do more to commend religious faith than any amount of dogmatic assertion.

There is a large amount of material in the Bible which is philosophical in character. The first chapters of Genesis raise many interesting questions, especially when compared with similar accounts in the literature of Babylonia. What is the relation of God to the world? What was the origin of man? What is the natural history of sin? What were the beginnings of justice, music, warfare, the arts, civilization? Again, what part did religious faith contribute to the development of civilization through the successive stages of patriarchal, tribal and nomadic forms of society to the more settled agricultural life under a political monarchy? What were the elements of Israel's greatness as a nation, and how did the prophets contribute to that greatness? What was the relation, according to Hebrew theology, between faith and success? What was the purpose and meaning of life, according to the writer of Ecclesiastes? What solution, if any, is offered in the Book of Job to the problem of suffering? What is the teaching of the Book of Jonah? Through what phases did the hope of Israel pass, as seen in the development of Messianic prophecy?

Courtesy of The Methodist Book Concern

Industrial Life

Turning to the New Testament, we have, in the Gospel of John, a deliberate attempt to interpret Jesus Christ in terms of a philosophical theory, and thus to commend him to men who found faith difficult in the face of intellectual difficulty. In the letter of Paul to the Romans is another illustration of the effort to interpret faith in Christ in terms of Jewish theology, especially to show its relation to legalistic and rabbinical theories. A more sympathetic doctrinal interpretation is found in the Epistle to the Hebrews, while various aspects of the Christian faith are set forth in somewhat fragmentary fashion in the other epistolary portions of the New Testament. If this New Testament literature can be studied historically, in the light of its origin, as a means of meeting real difficulties, solving problems and strengthening faith, it can be made a fascinating basis of discussion for young people's classes.

Youth's Response to Idealism

The story of the development of worship and ritual, as contained in the Bible, is most instructive; the meaning of sacrifice, the growth of symbolism, the setting apart of days and seasons and building and persons for special purposes in connection with worship is an intricate but illuminating story. And again, the gathering of the disciples at Pentecost, the gradual organization of the Christian Church and its cleavage from the Jewish Church, is full of suggestiveness for our time. Particularly so, if followed on through the centuries afterward, as this struggling movement grew stronger until it became top-heavy and corrupt with its elaborate Romanization. It will be most instructive to trace with them the growth of dogma, on the one hand, and of ecclesiastical machinery, on the other. The lapse into formalism, the gradual intellectual awakening, the new life which came with the student movement and the revival of learning, and finally the Reformation, itself the product of a young man's idealism—all these will find in the heart of youth a warm and ready response.

The demand for sincerity, the cry, "Back to the Bible!" the eager study of original sources, the insistent search for truth, the making of creeds and confessions, the Puritan and Pilgrim movements and migrations, the exalting of conscience and the enthronement of individual faith, the rise of sectarianism, the growth of democracy and popular education, the struggles for freedom of every kind, the recovery of the human background of biblical history, the return to Christ, the social applications of the teachings of Jesus, are all chapters in more recent church history that will help the young person to a reasonable view of the world and religion.

Such studies as these, if arranged not in chronological order, merely, but as histori-

cal attempts to meet intellectual and practical problems, are full of dramatic intensity. Many of the scenes from church history, especially from the period of the Reformation and the time of the Pilgrims, lend themselves to dramatization. The history of the Young People's Movement, the Christian Associations, the Missionary Enterprises, the Temperance Crusade, the Child Welfare Movement, and similar waymarks of Christian progress, contain splendid material for pageantry. And in such historical setting the hymns of the church, the creeds and the prayers acquire a new meaning. Any one who has listened to a group of young people singing college songs may well have felt a longing that they might enter with equal zest into the singing of our best church hymns. And there is no reason why this may not be accomplished. Get a group of these same young people about a piano on a Sunday evening and see how they respond to the stories of such hymns as *Christian! dost thou see them, On the holy ground, O Love that wilt not let me go, The Son of God goes forth to war, Fight the good fight with all thy might, Immortal Love, forever full, forever flowing free, The Church's one foundation, O Master, let me walk with thee, Fling out the banner, O Zion, haste,* and similar vigorous and challenging sentiments. This is the time when they will do well to frame their own prayers, but they will also be grateful for the opportunity to become familiar with such beautiful and searching petitions as the following, which is credited to Bishop Leofric, 1050 A. D.:

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord."

Or, this appreciation of nature and nature's God, by Walter Rauschenbusch:

"O God, we thank thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God."[1]

Thinking and Doing

But the *thinking* of young people must go along with their *doing*. This is the time of all others in which to introduce them in some practical way to the great altruistic and philanthropic enterprises and projects which are the modern expression of the Christian spirit of service and sacrifice. Most Sunday-school teachers begin their service during these years between seventeen and twenty, and they are entitled to an opportunity for training. The church choir, the various church organizations and activities — not merely those which are made up of young people exclusively, but the real things that the adult members are engaged in—ought to be open to the young people for their participation. Jane Addams properly takes the church to task for putting her young people, with their boundless energy and high purposes, at such trivial tasks as ushering and keeping flowers on the pulpit! There can be no doubt that most churches are far too slow in recognizing the possibilities of youth for service and in giving them a chance to learn by serving. It is not enough to commit them to the tender mercies of some young people's organization, as to a kind of miniature juvenile church. What young people want is to participate in actual living, to have a chance to do real things. Nor does it follow that the things they learn in a young people's organization fit them for a share in the work of adult organizations. The conclusions from recent experiments regarding "transfer of training" all point the other way.

[1] From *Prayers of the Social Awakening*, by Walter Rauschenbusch. The Pilgrim Press.

Culmination of Study

The culmination of all the study and training of this period should be a thorough examination of the teachings and principles of Jesus regarding the kingdom of God and of the social teachings of the Bible as a whole. Upon the basis of such study the young people should work out for themselves their own formulation of the Christian theory of life and commit themselves to some aspect of the great task of bringing the kingdom of God upon earth. Thus they will have passed, by natural and easy stages, first from the contemplation of Jesus and commitment to him as Ideal and Saviour and Friend; second, to the consideration of the cause of Jesus and personal enlistment therein; and now, third, to the view of the world as Jesus saw it and the determination to devote themselves, in the spirit of Jesus, to a life of service and of sacrifice that the kingdom of God may come. The work of religious education may be regarded as successful when young people who have come up through this process are found, at maturity, happily at work upon their daily task, actuated in it by the desire to contribute of their best to the comfort and welfare of their fellowmen, and at the same time intelligently cooperating, so far as time and strength permit, in religious, educational, social, political, or missionary undertakings for the elevation of moral standards, the improvement of physical conditions, the enlargement of social sympathy and understanding, and for the removal of the causes of human misery, in local community, state and nation, and throughout the world.

College Sports

Suggested Program for a Girls' Conference

THE setting up of a girls' conference is no small task. The preliminary organization among the girls themselves; the selection of key girls for groups, churches and high-school classes; the selection of a place and particularly of speakers—all these are vitally important. And after all this has been done, there yet remains the arrangement of the program. Most program committees have had no experience in their task. Frequently it falls to some busy pastor or young people's worker. Perhaps they will welcome the following form of a program arranged for the Fourth Interchurch Girls' Conference at Oak Park, Illinois, and held under the auspices of the Community Board of Religious Education. The program is its own commentary and is given in essential detail just as printed. At the top of the program was a little cut representing a road running on into the distance and over the hills. Below this cut was printed the poem, "The Ways," by John Oxenham.

Theme—Following the "King's High Way" (Oxenham)

Slogan—"I Go the High Way"

Friday Afternoon

3:30 P. M.

Round Table Discussion for Adult Leaders.

Friday Evening

7:30 P. M.

Registration and Get-Together.
Opening Meeting, Chairman of Key Girls, presiding.
Song Service.
Address of Welcome.
Report of Nominating Committee.
Election of Conference Officers.
Acceptance of Office by newly elected President.
Talks: Choosing the High Way—Four Girls.
Address—A Way, and Ways, and a Way.

Saturday Morning

9:30 P. M.

Devotional Service, led by the President.
Preparing for the Journey.
Short Addresses:
A Way of Preparation.
The Challenge to the Church School. Discussion, led by instructor in Bible and Religion for high-school young people.
The Comrades One Meets Are All Bound the Same Way.
Solo.

THE WAYS

To every man there openeth
A Way, and Ways and a Way

And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.

But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

From "All's Well!" by John Oxenham. Copyright, 1916, George H. Doran, Publishers. Used by permission.

Short Addresses:
Building a High Way in the Philippines.
How We Can Build a World High Way—Secretary of Y. W. C. A. interested in promoting friendly relations with foreign students.
Wonders and glories, and joys untold
To the eyes of the visioned each step unfold.
Address—The Invisible Company.

12:30 (noon)

Informal Luncheon.
Luncheon Talks—Summer Conference Echoes.

Saturday Afternoon

2:00 P. M.

Recreation Hour, on the estate of a friend. Directed by Boy Scout Executive, assisted by group of high-school girls.

6:00 P. M.

Banquet of the Delegates.
The President as Toastmistress.
Presentation of the Delegations by the Key Girl of each Church.
Conference Songs.

7:45 P. M.

Mass Meeting.
Organ Prelude.
Service of Worship, in charge of a Week-Day Religious Education Class.
Vocal Solo.
And everywhere there are sheltering bowers,
And inns there are, too, of comforting mien.
Addresses:
Those Who Are With Us.
The Supreme Motive in Service.

Sunday Morning

Every delegate will attend her own church and church school.

Sunday Afternoon

3:30 P. M.

Final Meeting. For girls and leaders. No other adults admitted.
Service of Worship, led by the Vice-President.
Address—Quo Vadis?

3:30 P. M.

Meeting for Mothers only.

4:45 P. M.

Mothers' and Daughters' Reception.
Mothers and Daughters go home together.

Announcements

All delegations are asked to sit together and with their leaders. This applies to all sessions except the noon luncheon and recreation hour.

Promptness at every session is essential. One person may upset the whole room by entering late.

Every delegate should bring a note book and pencil. Careful notes of the conference should be taken in order that delegates may report back to their church schools.

Remember that you are to see that your mother attends the Sunday afternoon meeting.

This is your Conference—its success depends upon you.

A Conference Hymn[1]

O Master-workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth,
Eternal things did see,
We thank thee for thy boyhood faith
That shone thy whole life through:
"Did ye not know it is my work
My Father's work to do?"

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christ-like height,
That we the land may view,
And see like thee our noblest work,
Our Father's work to do.

O thou who didst the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do.

[1] Copyright by Congregational Sunday School Publishing Society.

Putting Quality Into Quantity

By Alfred White

IS it not true in many cases that success in our church schools is being estimated on a basis of size rather than quality? This is probably particularly true in towns and cities where several denominations are represented. To have a large enrolment and large numbers attending is tacitly accepted as equivalent to doing good work. One need hardly be surprised at this, for it reflects the very atmosphere of a growing country. To boast of our size, of our illimitable resources is as natural as breathing. Our cities speak more of their increasing population, their bank clearings, the number of their automobiles, their industrial expansion than of better schools, improved health conditions or beautiful streets. One locality boasts of producing the most cotton, another the most corn or tobacco or wheat. And so it goes on, quantity emphasized and quality hardly mentioned.

Estimating Success in Numbers

Is it any wonder that even our churches have not escaped the temptation to estimate success by numbers? Statistical returns that have to be sent in annually tend to accentuate from within the prevailing tendency. Our church schools, under these conditions, could hardly be expected to escape. Nor do they. It will not be amiss then to call attention to the need of a change of emphasis. One can readily concede the importance of trying to include within the organizations of any church school every available individual, but conceding this we can press the urgency of laying a more particular emphasis on *better* schools.

When we remember that probably the majority of children are almost entirely dependent upon the church school for any religious education they may get, and when we remember further that the vast majority of these get nothing beyond the hour or hour and a quarter each Sunday, then it would seem apparent that every effort should be put forth to make that hour as effective as possible. How inadequate the present effort is is easily seen by any one who troubles to investigate with any degree of care the situation as it really is. One does not intend to be an alarmist to realize the truth of this. Recently I came across two statements that seemed to verify personal observations. One was by a college professor who, speaking at a large gathering of women, incidentally referred to what he spoke of as "the appalling ignorance of university students of the leading facts of the Bible." He instanced a case that had come to his notice. A class of students came across some reference to "Ruth" in their literature. Only one member of the class was able to identify the reference as coming from the Bible and he was unable to give any further particulars. The other statement was by Dr. John Kelman, made at Yale recently, when delivering one of the Lyman Beecher lectures. He was speaking of the minister's responsibility in religious education and used these words: "No one will deny the value nor necessity of it, for the ignorance of the average hearer concerning religious truth is beyond all belief. It is this colossal ignorance even in otherwise educated people which constitutes the chief difficulty of the modern pulpit."

Without in any way belittling the splendid effort that is being put forth in our church schools it must be admitted, I am convinced, that the effort is not adequate to the task. If this is a fair statement of the situation, what are we going to do about it?

Satisfied with Things as They Are

The chief difficulty lies in the relative satisfaction of most of our workers with things as they are. In part, the lure of a "bigger" school has blurred their vision. It is time we changed the emphasis and focussed our effort on "better" schools. Nor was there ever a time when this could be done with better prospect of success. The war has taught us some most effective lessons. It has led us to value reality in life, to despise the insincere and shallow, above all it has taught us to value those spiritual qualities that are outside the realm of number or quantity. The world-wide forward movement has provided the opportunity as nothing else could. If the forward movement means anything at all to our church schools it certainly means *better* and STILL BETTER schools.

As usual, the awkward question thrusts itself forward, What can be done? How are we going about the task of getting better schools? It is perfectly safe to assume that there are scores of workers only too ready to do anything they are able, provided they can see prospects of accomplishing the desired results. I doubt whether it is possible to offer any constructive suggestions without their appearing trite, and yet it is often the most obvious solutions that have to be emphasized and driven home. At the risk of saying some very commonplace things I am going to suggest what seem to me the most obvious lines of action open to us.

A Vision, the First Essential

In the first place, I am convinced that the vast majority of our workers do not realize with any degree of intensity, the *pressing need* for greatly improved schools. They do not know the situation as it really is. The utter inadequacy of the present program of religious education for the mass of our children has not occurred to them. The first supreme need then is to bring to our workers a vivid realization of the inadequacy of present efforts. In every church there is at least one person to whom we have a right to look to give us this vision. It is the special work of the minister to know the spiritual needs of his young people and to inspire his workers to meet those needs. On him finally must rest the great responsibility of bringing home to the hearts of his congregation, and especially of his workers in the church school, not only the utter inadequacy of the present efforts but also the steps that should be taken to cope with the situation. If there is any particular phase of church-school work that more than any other seems to belong to the minister it is surely this one of being familiar with the whole situation and of being able to lead and inspire workers to grapple with it. This very natural dependence on the minister results in a most serious problem at times. There are congregations in which the ministers themselves have not caught the vision of the possibilities of progressive church-school work. The outlook for such a church cannot but be serious. Fortunate indeed that church will be if there can be found among its workers one or two at least who have caught the vision and are prepared, under adverse conditions, to follow the gleam. Lacking these the prospects are dark, for it is now as it ever was: "Where there is no vision the people perish."

Workers Trained for their Tasks

It is conceivable that one might have a vision of the need and yet be unable to devise any constructive policy to meet that need. I would like to suggest what seem to me to be two or three essentials that are pressing upon us as never before. It is imperative that we have more and better trained workers of all kinds. Not trained teachers only but trained superintendents, trained secretaries, trained departmental heads. Effective leadership within the church school itself is a vital part of the solution. At once comes the refrain: "How are we to get leaders?" Again I am constrained to urge that in the last analysis the minister is the natural one to look to, to train his leaders. Without seeking to impose responsibilities on the minister that do not essentially belong to him in his place as spiritual leader, it must be conceded that this work of training his workers is one for which any minister could reasonably be held responsible. Not that it is absolutely necessary that he himself should do it. He should, however, either do it himself or get some one else who can do it as well or better than he can.

The point is that in every church that has a minister there is at least one person who can be reasonably expected to be responsible for this vitally important task. Where a church is large enough to engage a specialist in this work, the problem is simplified. In some communities there may be educators available who could undertake such work. In any case it seems imperative that we continue proclaiming our belief that until we have more trained workers we cannot look for any great advance. A superintendent with vision and training can accomplish wonders. If in addition he has trained associates for his departments and trained teachers for his classes, progress is assured.

Church School and Home Working Together

As a third essential to the securing of better schools may I urge again the need of a more efficient cooperation with the home? Admittedly this is of prime importance, yet it is more honored in the breach than in the observance. It is partly due to a general lack of vision, partly to inertia, partly to the lack of an effective plan. To link up the home with the church school in an efficient way requires much more time than most of the teachers are prepared to give. To do it through the home department of the church school requires a large number of home visitors. So far as I am aware no such plan has as yet come into general practice. Indeed, I have yet to come across the school that has attained any very substantial degree of success in its efforts to cope with this problem. If the truth must be told, very few schools as yet have made any serious effort in this direction and yet it cannot but be realized how effective such a plan might be if properly worked. When we consider the immensity of our task, is it not reasonable to assume that in the active cooperation of the home with the church school lies one of the most likely solutions of this whole problem of religious education?

An Adequate Program

Important as these things are, they do not exhaust the essentials of success. I am satisfied that as soon as the conditions in any community are studied, it will immediately be realized that nothing approaching satisfactory results can be expected until there has been worked out an *adequate program*. How absolutely inadequate our present effort is can be easily demonstrated by comparison with the time put on other subjects. What would an hour a week accomplish in the teaching of arithmetic or Latin? When the church itself puts such a low estimate on the importance of its own work that it usually makes little effort to provide suitable accommodation or adequate equipment, what attitude are we to expect the homes to take? We know what the common attitude is. Few take religious education seriously, and the results are apparent. Our view of the real importance of the work can be demonstrated best by the expenditure of time and money that we are prepared to make. When our church schools are more generally housed so that conditions are favorable to good work, when the equipment for the work is liberal and the program on Sunday and through the week adequate, then we may expect to achieve something of what we know needs to be done. I am satisfied that the great forward movement could find expression in no better way than in an earnest effort to build up better schools as against bigger schools, and to provide a program adequate to meet the very evident needs.

A Year Book for the Church School

By Ernest L. Lloyd

IN the fall of 1920, at least two church schools in the United States published year books containing information concerning the organization, aims, and work of the respective institutions. It is rather surprising that in this age of the printing press such publications are not issued regularly by many of the larger church schools. The year book cannot be issued without the investment of a considerable amount of labor and the expenditure of some money. But, is it worth what it costs? Are the benefits likely to accrue to the church school from the year book of such a nature as to justify the expenditure of labor and money required for its publication? Why should a church school have a year book?

A church school should have a year book for the same reasons that make it desirable that a college or university have a catalog. Furthermore, a year book can be made to render to the school a service similar to that which the student annual renders to the high school, the college, or the university. A church-school year book, combining practically all the features of a college catalog with some of those of a student annual, will give to officers, teachers, pupils, and the parents of pupils a vast fund of useful information concerning the institution and will inspire in many of them a much greater interest in the work of the church school. It may appeal to the human and social interests of the school membership in such a way as to bind all with a closer tie to one another and to the school. While there will be and should be a considerable variation in the contents and the make-up of the year books of different schools, there are some features that might be included in the year book of any church school.

The year book should contain a school calendar, showing the dates of all special Sundays, such as Thanksgiving Sunday, Christmas Sunday, Palm Sunday, Easter, Children's Day, Rally Day, Promotion Day.

The year book should contain a complete list of officers and teachers arranged by departments. It would be well to indicate the exact grade to which each teacher is assigned. After the name of each teacher or officer should be given the number of units of credit that he holds in the teacher-training course. This information brought out each year in the year book will be sure to stimulate many of the workers to more diligent efforts in mastering the training course.

The year book should contain a brief account of the work of the school for the year just passed and should give adequate information concerning the organization, aims, plans and standards adopted for the year just ahead. Definite standards of work should be announced for the pupils in the several departments, for teachers, and for officers. A paragraph should make perfectly plain to the parents the ways in which the school is trying to cooperate with the homes.

The year book should contain a complete statement of the course of study, including the aims, the textbook titles, and the subject matter of each year's course. This will enable each teacher to know his place in a comprehensive program of religious education, will inspire the pupils to more interest in the course of study, will cause parents to take the work of the school more seriously, and will enable them to cooperate more intelligently.

The year book should give due recognition and honor to those pupils who have made exceptional records in attendance, the preparation of lessons, etc. It should give the names of all members of the school who have won teacher training credits during the year, with the amount of credit in each case.

The last feature of the year book should be the complete enrolment of the school, giving the pupils by departments and classes, and giving a list of all persons who have served as officers or teachers, for the year just passed. Nearly all people, especially the young, enjoy seeing their names in print. When the average boy, girl, man, or woman sees his name in the year book, he will become a little more interested in the church school than he was before.

It would be well also to have in the year book a number of pictures, showing the church building, the officers and teachers, the pupils and workers by classes or departments, or a group picture of the entire school.

Surely the publication of such a year book would be very effective in leading pupils, teachers, and officers to look on the church school as a real school, rather than a mere imitation of a school.

That's Business

By Mabel L. Bailey

Good business methods mean efficiency. Why not use them in the church school? This article suggests methods which may help to make your school more efficient.

"HOW much does it cost you per pupil per Sunday to run your Sunday school?"

The question was addressed to a young man who is secretary of a large Sunday school. With the air of one who feels no responsibility he answered, "Oh, I don't know! We never pay any attention to that. We always have plenty of money."

The questioner persisted, "But wouldn't it be nice to *know?*"

His face lighted up as he said, "If that were business I *would* know, wouldn't I?" He is his father's right hand man in operating a great mill, and he knows *business.*

A few weeks later the questioner heard one of the official members of that same Sunday school say, "We have a wonderfully fine secretary. He told us recently in the workers' meeting just how much it costs to run our Sunday school each Sunday. He even has it figured down to the cost per pupil. *That's business.*"

A young woman concluded the Sunday-school report at the monthly Workers' Conference by saying, "We are getting an average attendance of ninety per cent in our Sunday school, but we can do better than that."

A discussion followed, and a committee was appointed to bring in workable plans.

As a result that Sunday school, at its next annual meeting, recognized twenty-one pupils as having a perfect record of attendance for the entire year, and twenty-two pupils who had missed only one Sunday during that time.

This raised the average percentage of attendance for the entire school very materially, and *"That's business."*

A public-school teacher was elected secretary of the Sunday school. She began studying her work, and studying the school and its needs.

She introduced a new record system. She talked records to individual classes and inspired a pride in the standing of each class. She talked records in the monthly workers' meetings and through them revealed the weak places in the school.

In one year's time, from her efforts, the school has grown in a marked way, and is taking on new life. *"That's business."*

This secretary recently said to her pastor, "I want to thank you with all my heart for giving me this chance to work."

A young business man was elected secretary for the Sunday school.

He looked over the records and said, "This school is not as large as it should be, nor as large as it can be."

He got access to the public-school records, and made a card index of every child of school age.

Then he checked those attending his Sunday school. Next he checked those attending the other Sunday schools in town.

The remaining cards showed the number of pupils outside of Sunday school. This secretary began organizing the forces of his school to go after the children and bring them in. He devised a careful follow-up system of absentees and today that school is one of the largest in the state. *"That's business."*

A good system of records will include an *enrolment* of officers, teachers, and pupils by departments, including the Cradle Roll and Home Department. This record will include name, address, date of entering the school, and in the case of children, the birthday and date of promotion.

It will also include the date of becoming a member of the church.

The *Attendance* record of officers, teachers, pupils and visitors is carefully kept. In some departments, notably the Junior, the pupil is also marked on punctuality, offering brought, memory work, daily Bible reading and study, neatness and completeness of workbook, and church attendance.

Mailing a quarterly report to the parents of the boys and girls helps to bind the home and the school together. The number who have withdrawn from the school is recorded and also the reason for withdrawal. This is reported in the Workers' Conference and it is noted whether these losses occur in any particular department of the school, and in any special class. The weak places are studied and definite steps are taken to strengthen them.

Every worth-while business concern tries to stop the leaks. *"That's business."*

Each Sunday a list of absentees in each class is placed in the hands of the teacher before the school is dismissed. Each teacher is expected to get in touch with his absent pupils during the week, either by calling, telephoning, or writing a personal note.

Cases of illness or need are reported to a special committee for attention.

When pupils remove from the community, transfer cards are mailed by the secretary to the superintendent or pastor of the Sunday school in the place where they are going to reside.

One pastor, on receiving such cards, announced the fact to his school, saying, "These folks come from an up-to-date school, because their transfers have been received. *That's business."*

The offerings of the school are carefully recorded. Some schools have taken the advanced step of turning the school offerings into the church treasury, thus making the members of the school partners in all of the work undertaken by the church.

Where this is not done, the offerings may be recorded under three heads, viz: for the church school, for missions, and the special day offerings.

The secretary's records show the cost of the upkeep of the school.

In celebrating the anniversaries of the church school it adds much value to go back into the history of that school and note its achievements from year to year.

In making out reports of the school it is a real satisfaction to the secretary to know that he is keeping a complete system of books that will accurately tell the story of that school's progress.

It is therefore necessary to keep the following:

Special Records

Number of accessions to the church.

Date of Decision or Forward Step Day (if held).

Number of organized classes between twelve and twenty-four years.

Number of organized adult classes.

Special Missionary Instruction.

Special Temperance Instruction.

The Monthly Workers' Conferences held and the percentage of officers and teachers attending.

The number of books added to the Workers' Library.

The number of teachers taking Teacher Training.

The meetings held for parents and teachers.

The representation of the school at District Sunday School Conventions, County Sunday School Conventions, State Sunday School Conventions, County Older Boys' and Older Girls' Conferences, State Older Boys' Conference, State Older Girls' Conference.

The amount contributed by the school to organized Sunday-school work.

The amount contributed by the school on special appeal, such as Near East Relief or Chinese Famine Fund.

It is a joy to keep good records.

It is a blessing to the Sunday school to *use* them for bettering the work.

One secretary was asked, "Do you say anything to your Sunday-school workers about your records? Do you keep the condition of the school before them?" She replied, "I should say I do; I talk it all the time." The improved condition of her school shows the effect.

Keep good records—then use them—*"That's business."*

Hymns Every Child Should Know

By Josephine L. Baldwin

IT is just as important to have properly graded hymns in our Sunday schools as it is to have properly graded lesson material. Frequently, because of the use of a song book that is suitable only for revival or adult prayer services, the child, if he sings at all, is compelled to utter phrases that are always inappropriate and generally false, since it is not possible for a normal child to speak, feel and think in any other way than *as a child*. Some day all Sunday-school leaders will realize that the book which is popular in the mass meetings of a revival is not suited to further the aims of educational evangelism. Until that day dawns there is little hope that the average child will become acquainted with the hymns he should know through singing them in the sessions of the school. Fortunately, however, even when the highest type of hymnal is not in use in the school, junior leaders can help the children during this great memory period to make "life companions" of many great hymns of the church. In the selection of hymns suited to arouse the interest and challenge the admiration of boys and girls the junior leader is not limited by the covers of any one hymnal, but may take the best to be found anywhere in the hymnology of the Christian Church.

It is not best for children to memorize hymns by singing the words. To do that involves the memory so completely with the music that the words cannot be recalled unless they are sung. In a friendly contest carried on Sunday evenings in a girls' camp to see who could repeat the largest number of hymns, almost all of the girls found themselves stalled somewhere in the second verse of every hymn. They all begged to be allowed to sing instead of recite, saying that they never looked at a book when singing those words, and that they knew the hymns perfectly—or thought they did. The trouble was they had learned the words by a sort of musical rote repetition, and they really meant very little apart from the music. The words will be sung with greater appreciation and understanding if they are first studied and learned as any poem would be.

When choosing hymns for children, the leader should pass only those that have in them some thought a child can understand, or that voice an experience common in child life. The hymn will always be, in some sense, above the grade of the child's experience and attainments, but if there is something in it that he can grasp, he will be helped and inspired by sentiments that he cannot fully understand. The hymn *Nearer, My God, to Thee*, for example, voices some aspirations that are not possible to a child, but he comprehends and makes his own the prayer that he may be kept near to God. The story of Jacob's vision illuminates phraseology that would not be understood without it, and the hymn as a whole may well have a place in our junior list.

In the May number of THE CHURCH SCHOOL under the title, *The Cross Triumphant*, a brief outline of the life of Sir John Bowring was given and a picture of the ruin surmounted by a cross on the Island of Macao which inspired the writing of the hymn *In the Cross of Christ I Glory*. If the simple story of the ruined cathedral with its cross outstanding against the sky is told to the children, the hymn will have a new meaning to them and they will realize in a new way the truth that Jesus will never forsake them, that he will comfort and strengthen them in times of trouble and make their joys greater when they are happy.

One of the hymns given for illustration in the International Graded Course is *The Spacious Firmament on High*. Unfortunately some of our city schools do not give the children the work books for the summer months, and when that is the case the children using Course VI miss a fine opportunity to become familiar with that beautiful paraphrase of the first part of the nineteenth Psalm. This is one of the hymns that every junior child should learn, not simply because it will strengthen his faith and increase his reverence for God the Creator, but because the language in which it is expressed has a peculiar fascination for children. When W. T. Stead compiled his book entitled *Hymns that Have Helped*, he had a letter from some one in the Isle of Man who said, "Addison's hymn had more attraction for me than a story in the Arabian Nights," and another wrote, "At eight years this hymn first taught me what poetry meant." Mr. Stead said of himself that he could well remember committing the hymn to memory and the pleasure which it afforded him.

When a child is studying a hymn it is important that the author's name should be so associated with the hymn that the two cannot be put asunder. In order to be intelligent about the author a child needs to have a brief outline of his life and work, such as was given in the article referred to above in connection with Sir John Bowring. Interesting facts about the circumstances under which the hymn was written or concerning its use and influence should also be made a part of the hymn study preparatory to memorization.

Concerning the hymn *Nearer, My God, to Thee*, a great store of incidents might be given. Probably most of the children know that it was the favorite hymn of President McKinley and that he recited parts of it when he was dying. It is told of Bishop Marvin that when he was wandering homeless in Arkansas during the war and almost ready to despair, he found himself both cheered and reproved when in the midst of the wilderness he heard an old, widowed woman who was living in abject poverty in a dilapidated log cabin, singing *Nearer, My God, to Thee*. It was a hymn dear to President Roosevelt for its memories of the battle of Las Quasimas, where the Rough Riders sang it at the burial of their slain comrades. Mrs. Sarah Flower Adams, author of the hymn, was born at Harlow, England, February 22, 1805, and died in the same place in 1848. This is her best known hymn, but she wrote twelve others that are found in some hymnals.

Joseph Addison was born in England in 1672 and died at the age of forty-seven. In 1701 he was shipwrecked in a storm off the coast of Genoa, Italy, and in his gratitude for his delivery in that time of danger he wrote the hymn,

> "When all thy mercies, O my God,
> My rising soul surveys."

He was the best English writer of his time, and composed excellent poetry both in English and in Latin; but he wrote only five hymns. His paraphrase of the twenty-third Psalm is one of his earliest productions. It is said to have been suggested to him when, as a boy living near Salisbury Plain, he had to take a lonely two-mile walk to school at Amesbury and back every day. His best known hymn is *The Spacious Firmament on High*.

In deciding which hymns to give to junior children for memorization only those should be chosen in which the truth is expressed as a story or through word pictures. To phrase it negatively, a hymn that cannot be illustrated is not suited to children, because they cannot grasp truth unless it is presented in concrete form. What has already been said about the information to be given with the hymn indicates something of the method that must be followed in hymn studies with the children. If a hymn is to be enshrined in the heart of a child it must be appreciated for its beauty and meaning before it is committed to memory. To reduce the exercise to a mere repetition of words and syllables in the process of rote memorizing is to degrade the hymn and rob it of its marvelous spiritual possibilities in the life of the child. Nor should there be too much stressing of the truth in the hymn. If the child comprehends the meaning of the words and is impressed by the beauty of the language and rhythm he will not fail to feel the truth that gives heart and soul to the composition.

Golden Threads of Service

A Rally Day Program for the Elementary Division of the Church School

By May K. Cowles

"PERFECTION of personality is only justifiable that we may serve others." Week by week, and month by month, conscientious teachers in church schools are striving to build character. Through incidents in the lives of great men and women, and the life of Christ himself, an effort is made to induce pupils to emulate the good qualities of the characters studied. But if we fail to impress those under our influence with the desire to serve others, our labor has been in vain.

We frequently hear the complaint that since our church schools are using graded lessons there is no unity in their work and that each grade is studying independently. That may seem true to the casual observer, but a more careful scrutiny will reveal the fact that there is one thought that is brought out in the course of study for every grade. It is easy to find lessons of service which run like golden threads through all courses. The predominating thought in a series of lessons may be helpfulness, brotherly kindness and forgiveness, returning good for evil, or perhaps the missionary thought; and yet the idea of service to others, like golden threads in a tapestry, makes the relationships to all of God's family rich and beautiful.

A brief survey of the work undertaken in the various grades during the year will make this clear. The beginners have had stories about God's gifts through nature, and their part in helping make gardens, and caring for flowers and birds. The third year juniors have had a lesson telling how Elisha performed a service to his enemies. The second year primary pupils have been taught service to others through a series of lessons with special missionary emphasis.

As a climax for the work of the year, and as a beginning for the new work, would it not be fitting to plan for a Rally Day service which should present one of the themes studied during the year? Such a program will have the advantage of being a real expression of some of the work done in the classroom, and at the same time it may be made interesting to all.

The following program has been planned with this thought in mind. Each grade will make a contribution, though perhaps not in the order in which they come by age. No effort has been made to include grades above the Junior Department. For the listening congregation it should not be a time to expect finished acting or studied public appearance, but it should be a time when they may become better acquainted with the actual work which has been done in the classes from week to week.

PROGRAM

1. **Organ or Piano Prelude.**
2. **Explanation of Service.**
   (*By Leader or Superintendent.*)

We have come together today for our Rally Day service. It has not been the purpose in preparing the program to entertain those who listen. For the pupils and classes who have a part, it will be a review of some of the stories and lessons they have studied through the year. The particular object of recalling them is that we may see that though we have studied different lessons in different grades, yet through them all we have been taught the beauty of service. Like golden threads this thought has run through the work of each grade. Jesus came to earth and performed his ministry to teach this greatest of all lessons, and we believe as we think today of the various ways we may perform service to others, it will be the best incentive we could have to rouse us to rally for greater service another year.

3. **Hymn**—"Rejoice, Ye Pure in Heart."
4. **Prayer**—Sung by the Primary Department. This should be a prayer they have learned during the year. An appropriate one would be—

"Father, we thank thee for the night."
—Weston, in *Songs for Little People*, by Danielson and Conant.

5. **The Service of a Great Leader.** (*First Year Juniors.*)

(Note)—For this exercise a map may be used and the places pointed out. It would add interest if the journey were traced on a blackboard map with a red line, step by step; or better yet, make a map of cloth, using blue cloth of the shade of water for the background, cut from tan colored cloth the land which represents Egypt, Arabia, and Palestine. Paste this over the blue cloth, draw a few lines such as the River Nile. Sew buttons on the cloth at the suggested spots, then have the pupils carry a bright red yarn thread from button to button as they tell their part of the story.

Moses. (*Representative of Class.*)

This year our grade has been studying *Stories from the Olden Time*. We have had stories about Moses and the great service he did with God's help for his people in leading them out of Egypt, through the Wilderness and up to the Promised Land. In order to understand our lessons, we have had to keep a map before us on which to trace the journey; so we have learned a good bit of geography with our stories. We have a map with us today, and we are going to show you where some of these events occurred. Moses was a great leader, and performed a great service for his people.

Moses' Childhood. (*Another Pupil.*)

This is the place where Moses spent his childhood (*points to map*). When Moses grew up he was so angry because his people were treated cruelly that he did a very wrong thing. He was ashamed and afraid, so he went far away over here into the Wilderness (*carry line over to Wilderness*) and stayed there forty years.

His Shepherd Life. (*Another Pupil.*)

Moses worked as a shepherd during the forty years he spent in the Wilderness. He had a great deal of time to think when he was alone caring for his sheep. No doubt he often thought of his people back in Egypt and their hard life there. One day God spoke to him out of a burning bush, and told him he wanted him to go back to Egypt and ask King Pharaoh to let his people go out of the land. At first Moses made some excuses, for he thought he could not do it. Finally God told him to take his brother Aaron with him to help him, and he promised Moses he would "certainly be with him." So he went back to Egypt. (*Carry line back to Egypt.*)

The Deliverance of His People. (*Another Pupil.*)

Moses and Aaron found that King Pharaoh was very obstinate and would not let the Hebrew people leave Egypt. Ten plagues came upon the country, and it was not until the last one that Pharaoh was willing to let Moses' people go. You know the story of that wonderful passover night, and how Moses led the people in their flight to the upper end of the Red Sea where the water would be most shallow. And then God helped his people by making a path through the Sea, saving the Hebrew people, but destroying the Egyptians who attempted to follow them. Well might Moses and his people sing,

"I will sing unto Jehovah, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea."

(*Carry the line across to the east side.*)

God Helps Moses to Lead and Teach His People. (*Another Pupil.*)

It is probable that the children of Israel turned southward after they crossed the Sea. When their provisions gave out, God provided them with quails each evening, and in the morning they found manna on the ground for food. Sometimes the people became discouraged, and Moses had a hard time to keep them contented. God was very close to Moses, and tried to lead and teach the people through him. When the company of people came down here (*carry line to Mt. Sinai*) to Mt. Sinai, God gave Moses the Ten Commandments, and then

he gave them to the people. Our class will recite them together, as we have learned them in their short form.

(*Recitation of Ten Commandments in their short form by all the first year junior pupils.*)

Moses Teaches His People to Worship. (*Another Pupil.*)

The people turned northward from Mt. Sinai. As they were moving from place to place, they could not have a place to worship in as we do. So God told Moses how to make a tabernacle. It was something like a tent and could be taken down easily and put up again. In the tabernacle they placed the ark of the covenant which God had told Moses how to make. The tables of stone upon which were written the Ten Commandments, and several other things were in the ark. The ark was to remind them of God's presence, and to help them in their worship as they moved from place to place. After about two years of traveling, the people came to the southern edge of Canaan. (*Carry line to south of Canaan.*)

Faithful to the End of the Journey. (*Another Pupil.*)

The people did not dare to go up into Canaan because they were afraid of the people who were already there. Moses sent twelve spies ahead to look over the land. Ten of them came back with a discouraging report. Only Joshua and Caleb were brave enough to think the children of Israel could go in and possess the land. Because the people were discouraged God sent them back into the Wilderness for thirty-eight years more to wander about until they were ready to obey him, and try to do what he wanted them to do. (*Carry the line from place to place to represent the wandering, then up to place of Moses' death.*) Moses died here. He had led his people up to the point where they crossed into the long-looked-for Promised Land. His work was done, and God took him to his reward.

6. Doing Little Things for Jesus. (*First Year Primary.*)

This grade may recite selected memory texts they have learned during the year. Then they may sing together *I Cannot Do Great Things*, found in *Songs for Little People*, by Danielson and Conant.

7. Jesus Teaching How to Help. (*Third Year Primary.*)

First Pupil.

The best stories we have had this year were the ones telling how Jesus helped so many people. He was never too busy or too tired to help some one. (*Several pupils may follow one after the other with a short statement or story beginning, "I liked the story about Jesus helping," etc., using as many pupils and incidents as desired.*)

8. The Heavenly Father's Garden. (*Beginners.*)

Probably the two years of the Beginners' Course will be worked out together. The thought to be presented is the idea of God's gifts of the flowers, and that the children may do a service to God by helping him care for them, and using them in making people happy.

Have pupils recite individually or together the appropriate texts given with these lessons, viz.: "God planted a garden"; "He causeth his wind to blow"; "He maketh his sun to rise"; and "He causeth to come down for you the rain."

Then sing together, *Wind, Sun and Rain* found in *Carols* by the Leyda Publishing Co.

If desired the teacher may find suggestions in Appendix A of the Beginners' Teacher's Text Book, Part 8, for the acting out of a rain and wind exercise.

After the above, a pupil may recite one of the following verses to be found in the Beginners' Stories: Who has seen the wind?; "Give," said the little stream; For the fruit upon the tree; Raindrops, raindrops; The flower basket, O daisies, crowding all the fields; Autumn leaves; The Rainbow; A little bird sang his glad sunrise song.

Map Showing the Wanderings of the Israelites

9. Service to Enemies. (*Third Year Juniors.*)

This class may dramatize the lesson they have had about Elisha at Dothan, as it well represents the idea of service even to our enemies. It may be made very simple and still be effective. If it seems best, the story may be told by a member of the class before the dramatization begins.

One part of the stage should represent Samaria, and the king of Israel sits there on his improvised throne. Another part of the stage is Dothan. Elisha and his servant are there. It is night. They are asleep (*stretched on the floor*). A number of pupils to represent the Syrian army creep in stealthily and surround them. It is morning, the servant gets up, sees the host around him, and is frightened. Awakens Elisha, who gets up and looks about. (*Teacher or selected reader reads 2 Kings 6: 15 beginning with "Alas, my master, etc." Read through to the end of verse 19. At beginning of verse 18 the Syrians close in their circle and come close to Elisha and the servant.*) Elisha and the servant lead the blind army slowly to Samaria to the king of Israel. (*As the army stands before the king of Israel, the reader continues to read verses 20-23a.*) Then Elisha sends the army away. When they have gone the reader adds, "And the bands of Syria came no more into the land of Israel."

10. The Heavenly Father's Family. (*Second Year Primary—Boy dressed in Indian Suit.*)

Some of our best stories this year have been about children of God's family. Some were about the Indians, the Esquimaux, and the Japanese children. We have learned that all the children of the world belong to our heavenly Father. There is one Father of all. And yet some of them have never heard of Jesus or how he came to earth to teach people how to live. We think some one should go and tell them about him. Jesus loves all the children of the world just as well as he loves us. We have learned a song which says so, and we will sing it for you now. (*Class sings together, "The World Children for Jesus," found in "Carols" by the Leyda Publishing Co.*)

11. Service to the World Children. (*Second Year Juniors.*)

The second year junior girls and boys have had many lessons this year which have made us want to help all the children of the world. We have studied about missionaries who have given their lives to work in India, China, Africa, and our own country. People in Africa are still worshipping idols. Girls and boys in all countries need schools. Many girls and boys can neither read nor write. Then there are thousands and thousands of sick people who need physicians. Surely, *we have a story to tell to the nations!* Perhaps some day we juniors may go ourselves to help these people. But there is much that we may do *now*. We may learn about the mis-

sionaries, we may pray for them, and we may give our money to send more missionaries. We want to have a part in this great work. I am speaking for our grade, but now our whole school wants to speak for itself.

The whole school should now stand, face the audience and sing *We've a Story to Tell to the Nations*. It is not necessary for the school to go to the platform, but the members may stand in a group at the front of the church. The first stanza should be sung with the school in this position. With the second stanza, the recessional should begin, the school marching down the middle aisle of the church. Two flag bearers should lead the school, carrying the American and Christian flags; then the Beginners', Primary and Junior Departments should follow. The members of the school should be grouped again just outside the rear doors of the auditorium in order that the last lines of the hymn may be brought out with triumph.

"And Christ's great kingdom shall come on earth,
The kingdom of Love and Light."

(NOTE)—It is assumed that *Carols* by the Leyda Publishing Co. and *Songs for Little People* by Danielson and Conant are a part of the equipment of the elementary division of the church school. If not, they may be procured from your denominational publishing house. The other hymns may be found in church hymnals.

Rally Day

By Harold J. Sheridan

RALLY DAY plans usually resemble in many ways the "drives" with which we have become so familiar. Church-school work is interrupted during the summer. A special committee is appointed to prepare for Rally Day. Notices are sent by mail to prospective as well as to former members of the school. The telephone is used. Perhaps posters or bulletins are made up. All of the available machinery is set in motion to secure a monster attendance on one Sunday. These plans are not without results. There are people who are slow to put into effect the action that seems to them to be desirable. They have a marked tendency to procrastinate. They are always intending to do something at some later time. They fully intend to rejoin their church-school classes a little later. Some kind of special pressure is needed to get them to act. There are other people who do not readily fall into line with group action, but who under pressure from the crowd will do what they did not intend to do. With people of each of these types, Rally Day pressure is effective.

It is, however, easily possible that after people have been induced by such means to take the desired action there may be a tendency to fall back into the old way. In fact, statistical studies of the after effects of drives of various types show that such reactions are quite normal. That there was a sag in the readiness of the people of this country to buy and hold Government bonds is well known. That we have not continued in full measure our war time economy in regard to personal expenditures or luxuries is also a matter of common observation. Careful study shows that in most special efforts the ebb of the wave reaches almost if not quite back to the point of departure and in some cases recedes below it.

A considerable reaction after Rally Day is serious and should be avoided as far as may be possible. When there is a special drive to secure money for a community chest or for a building fund most people will pay their pledges even if their ardor for the project is allowed to cool. Since the object of the campaign is to secure the money, a sag in interest is not usually disastrous. Since the purpose of Rally Day is not merely the securing of a large attendance for one Sunday but an increase for the year, a serious reaction means practically the failure of the plan. It is highly important that every effort be made to work out a program of such a type that the after effect will be a momentum lasting through the year.

Suggestions. In order to obtain this result some specific points need to be kept in mind. In the first place the day should be regarded not as a day by itself but as a part of the year's work. It should be not *the* church-school session of the year, but the first session. Care should be taken that those who attend this session should not carry away the impression that the day was a very special day, the like of which might not be expected again for a year to come, but that they should feel that this program is merely a good sample of the highly interesting and valuable work to be done each week during the year.

A first step should be that of perfecting the organization of the school. Attention should be given to such matters as enrolment, grading, room assignment, literature and teaching staff. No effort should be spared in the making of this organization and program as perfect and complete as may be possible. A thorough constituency list should be prepared. Every possible source of information regarding prospective members for the school should be canvassed. In these days when there is so much over-lapping in church work, real harm may be done by an indiscriminate appeal to the whole community to join a particular church school. There should be placed on the constituency list only those for whom the school has a real responsibility. Neighboring church schools may well work together in making up these lists so that cooperation, not competition, may be in evidence. Having this definite list, the school should go after every individual person named in it. In approaching those prospective members for the school there should be presented not the Rally Day program but the program for the school year.

In preparing for Rally Day it is well to use as far as possible the existing machinery of the school instead of setting up special committees for this work. For instance, if a special Rally Day attendance committee is appointed, the committee will naturally feel at the close of the session that its duties have been fulfilled and that nothing further is necessary for that year at least. If, on the other hand, a regular standing committee on attendance is appointed, the tendency will be to follow up the efforts put forth to gain an attendance for the one day, by effort to keep up the year's attendance.

In short, Rally Day should be considered not as something added to the program of the school year but as a part of that program. It should be a sample rather than a bait. It should not brush aside the interests and activities of other times but should vitalize them. Its success is to be measured not by that day's attendance and enthusiasm but by the improvement in morale and efficiency for the year.

RALLY DAY challenges every loyal Sunday-school worker. We find it boldy confronting us as we pass out of summer into fall. Vacation days are past. After rest comes renewed activity. Rally Day means a fresh start. It means forgetting the things which are behind. It means defining definite objectives and beginning a straight drive toward the goal.

The day does not exist for itself. The rally is not for a single day. It is a joyful, enthusiastic, purposeful start on a full year's work. It is a challenge to a bigger program for the whole work of the school—larger numbers, more clearly defined aims, increased efficiency.

Let us accept the challenge. Let us take Rally Day for all that it is and all that it may be made in inspiring, improving, and strengthening the Sunday school.—*The Sunday School Journal.*

A Toy Exhibit

By Elisabeth Edland

IN the window of the stationery store stood a tall jumping jack. His pantaloons were bright red and his vest yellow, with three gold buttons right down the middle. His striped cap was perched over one ear, and splashed on the right cheek was a large blue spot. Perhaps it was his perpetual smile, or perhaps it was the brilliant colors of the costume that held the little boy outside of the window entranced in open-eyed and open-mouthed wonder. For many minutes he stood there. Occasionally he glanced at the tiny steam engine in the corner, but always his eyes came back to the jumping jack. After a time he reluctantly left the window, but a teacher interested in children had seen him, and before the evening was over she had called a meeting of teachers at the community club rooms.

Very carefully she told the incident of the boy at the stationery window and of his interest in the toys, and the boy never knew he was the inspiration of the toy exhibit held at the Community House three weeks later in which hundreds of toys were shown to thousands of delighted boys and girls.

Through the day-school and Sunday-school teachers the boys and girls were requested to bring their best toys to the Community House. They were given two afternoons in which to do this. These afternoons were set several days ahead of the exhibit day, Saturday, so as to allow the committee sufficient time to arrange the toys attractively. Gummed labels and paper tags were purchased in quantity and distributed to the boys and girls intending to exhibit. Before a toy was accepted for exhibition it was carefully examined to see that the identification mark was secure.

The exhibit was divided into four sections: an exhibit of boys' toys, an exhibit of girls' toys, an exhibit of toys interesting to both girls and boys, and an out-of-door exhibit.

The girls' exhibit was easily arranged, as it consisted for the greater part of dolls, and dolls' furniture and houses. The committee grouped the furniture into interesting rooms; kitchens, complete with cooking ranges, pots and kettles, clothes wringers, wash tubs with two or three Dinah dolls busily occupied. The bedrooms were the most artistic because the large assortment of furniture made it possible to arrange it according to sizes.

On one side of the room were hung the dolls. These were numbered, and each girl was allowed to cast a vote for the doll she liked best. The owner of the doll receiving the most votes was awarded a prize.

In the boys' room was the usual display of bats, balls, gloves, Indian suits, tops of many inventions. The mechanical toys attracted the most attention from the boys. These were demonstrated by their owners at set times. Several home-talent inventions were exhibited, the most workable being a "moving picture show." This apparatus consisted simply of a large paper box painted black with a stage opening cut in the front panel. Miniature curtains covered the opening and these were cleverly pulled open with draw strings whenever the "movies" were ready for showing. The play characters were paper figures cut from magazines and mounted at the base on long sticks. The boy manipulated these with both hands, pulling them back and forth over the tiny platform as he told the stories. The children's interest in this home-made "movies," conducted by one of themselves, would have worried for more than a moment or so the motion picture manager whose pockets grew bulky with children's nickels.

In the room of mixed toys were games and puzzles, even a circus. The out-of-door exhibit included swings, see-saws, a sand-pile with shovels and pails, and most important of all, the auto kiddie cars.

Several attendants were in charge of each room. This was necessary, as the children were not only permitted to look at the toys but were actually permitted to play with them for a few minutes. The attendants were diligently careful to see that this privilege was not abused in any way. Many a little girl's heart was thrilled be-

yond what could be measured by being allowed to press close to her a huge flaxen-haired French doll. A ride in an auto kiddie car, just down the pathway and back, was probably more appreciated by the rider, if brilliant eyes can testify, than an adult's trip in a handsome limousine.

Every half hour the doors of the rooms were closed, and one of the attendants told a story, illustrating it if possible with a few toys. One of the story ladies will perhaps never be forgotten. She was dressed as a huge black cat and told a variety of cat tales. Her assistance was of large value in one particular. If any room became too crowded with children the black cat pranced in, and with laughing meows and urgent beckonings lured the children out-of-doors for a romp.

The toys which could not be handled by the children were roped off, for such signs as "Hands off" were useless. No adults were admitted unless accompanied by children. A few unexpected novelties added much to the fun. The boy who demonstrated the electric engine with its accompanying signals, tunnels and stations, was dressed in a pair of rather smudgy overalls and wore a black engineer's cap.

The exhibit scarcely needed advertising, as it was so much the contribution of the children themselves. However, it was announced in every classroom of the day schools and in each department of the Sunday schools. The attendance fully convinced the committee that the movies and other adult entertainments hold little attraction for children where amusements for them are carefully planned.

Lighting the Path

By Harriet C. Moore

A JUNIOR teacher as she watched a group of her children coming to Sunday school smiled wistfully: "Oh, that I may know how to guide the feet already traveling the long unknown paths of life!" she sighed. "Thy word is a lamp unto my feet, and a light unto my path," whispered a still small voice. And the voice followed her home, and persisted, until she took her Bible, found the passage and read and re-read the long psalm. "Through thy precepts I get understanding," she read; "therefore I hate every false way. . . . Thy word have I hid in my heart, that I might not sin against thee."

"I see," she mused. "Knowing the Bible teaches one to hate and shun the wrong path; but Bible stories are not enough. The children need to hide away these precious truths word for word. How can I help them to do that?" It took some time and several experiments to answer that question, but the problem was finally satisfactorily solved. These are some of the successful methods she used to lead her junior boys and girls to commit Bible verses to memory.

The initial incentive was an offer of credits for memory verses, to be recorded in a dainty blue book; two points were gained if the weekly verse was found and neatly marked in the pupil's Bible, and three more if the verse was memorized. Lack of time made the individual reciting of the verse impracticable, but from three to five minutes sufficed for them to write it on a slip of paper. Soon the suggestion was made that five extra credits could be won if the verse of the previous Sunday was also written. Additional credits were given for drills as time advanced.

The first was the "ring drill." Each memory verse was written on a card and slipped on a large notebook ring. Occasionally a rapid review of verses was given from this. The teacher would repeat the opening words and the pupil finish the verse. Once learned, the verses were not allowed to be forgotten. The ring easily held all the verses for the year and, marked by a colored card between those of each quarter, any quarter's verses could be readily reviewed at pleasure.

"Questions on Bible Verses" became the next pastime. "What is said in Proverbs about a soft answer?" "How should we treat strangers?" "What was Elisha's last request of Elijah?" Such questions soon gave rise to a game. Questions for each new verse were written on a card and slipped into a box. Then some Sunday the cards would be placed in a pile. Each player in turn took the top card, and retained it if he could repeat the verse asked for. If not, the next player took the card to answer.

Sometimes the announcement was made that next Sunday the memory verses for part three, *Hero Stories*, or part two, *Kingdom Stories*, would be reviewed. Then what an eager brushing up there would be, for there was no knowing whether the review would be a "ring drill" or "question game"; whether it would be "private" or a contest between two classes or conducted before the whole school! Sometimes it was written, when each child would receive a paper bearing the opening words of ten of the quarter's verses, which he was to complete in a given time.

No prizes were offered, but sometimes a little surprise reward was given to all who had made a certain number of points in a contest or during a quarter. Letters were often written to pupils commending them for faithful work, and these were kept as cherished possessions for many years by some members of the class.

Once learned, how the children enjoyed repeating the verses. It seemed that they must be safely hidden in their hearts. But a warning voice came to the teacher: "Vain repetitions!" it whispered. "Of course I must teach them to *use* their lamps!" the teacher's heart made reply. Thus, on a glorious spring day, she suggested that each one recite a verse about beautiful things out-of-doors or one which would make them feel glad. On Thanksgiving Sunday "thank you verses" were called for. On a windy, rainy day they repeated the parable of the Two Foundations. Sometimes the teacher gave bits of her personal experience about a time when the Bible verse they were learning had particularly helped her. Soon such confidences were timidly returned when teacher and pupil chanced to meet outside of class.

One day a crumpled note was slipped into the teacher's hand after Sunday school. With an understanding nod, she put it into her pocket. In the privacy of her room she opened it and read:

"Dear Teacher,

"This week I tore a big hole in my trousers sneaking out through the back fence to go with Jim. Ma asked how I did it. I thought of Gehazi and I said to myself, 'The lip of truth shall be established forever; but a lying tongue is but for a moment.' I wish you'd come over to our ball game tomorrow. Peter."

"'Thy word is a light unto my path,'" murmured the teacher with moist eyes, and her heart was full of thankfulness.

A JUNIOR PROGRAM

This program is suggested for use in schools where there is no separate room for the Junior Department and the juniors are therefore compelled to worship with the older members of the school. Through such a service as this, in which important parts of the memory work are brought together under one subject, the meaning of the verses is emphasized and the children are given a vehicle for worship through which the emotions normal to children can be adequately expressed.

This program may be used as a whole for the junior graduating exercise if desired, or selections can be made from it. The material suggested is taken from Part 3 as well as from Part 4 of Course VII.

SEPTEMBER—FOURTH YEAR

A paper on the work of Paul or of Peter written or read by a member of the fourth year group.

Hymn—"O Zion, Haste," Pupil's Book for Work and Study, Part 4.

Recitation by all the fourth year pupils—2 Peter 1:19-21; 2 Timothy 3:16, 17.

Story of Mary Jones and her Bible—By a girl.

Story of a great discovery—(The Sinaitic Manuscript discovered by Tischendorf in St. Catherine's Convent) By a boy.

Hymn—"Break Thou the Bread of Life."

Bible Reading—Psalm 19:7-14.

September Hints for Beginners' Teachers

"Well prepared is half done"

By Jessie Eleanor Moore

OCTOBER first is the official date for the beginning of the church-school year.

September is the Month

To send to the primary superintendent a list of the six-year-olds who are to be promoted to her department. She must know how many children she will have to provide for, and it will help her to become acquainted with them if she has the names and data for enrolment beforehand.

This is the Month

To make a list of the graduates for next year. It will separate them from the group and you will therefore work more consciously with them and help them more.

This is the Month

To invite all the four-year-olds, members of the Cradle Roll, who have not yet begun to attend the church school regularly, to do so. The cradle roll superintendent is probably attending to this, but the children are to come to you. Make the home conscious of your interest in the child and assure the parents, by a personal invitation, that he is really wanted. Use tiny decorated stationery or buy plain paper and decorate it yourself by pasting a small picture in the corner. Write to the child saying: "Now that you are four years old you are big enough to come to Sunday school. Ask your mother to bring you," etc., and add something of personal interest about a little friend who is a member of the class or tell about something in the room that is attractive.

This is the Month

To jot down all the children's birthdays, each at the proper date, on a calendar or in your engagement book. This will aid your memory so that the letter or card of greeting will be received by the birthday child on the birthday morning.

This is the Month

To make a new calling list. Use a small notebook which may be easily carried. Place the name of the street at the top of the page and below the names of all children living on that street with the number of each house. Better still use a loose leaf book, placing each family on a single page. It saves time to make calls by neighboring groups and such a book is always ready to slip into your pocket and is quickly referred to while going from one house to the next.

This is the Month

To put your cabinet in order. Count the left over lesson material, and order new supplies accordingly. Be sure that there is plenty of bogus paper, cut 9 x 12 inches, for drawing. Put in labeled boxes the permanent nature material such as birds' nests, cotton bolls, cones, wheat stalks, seeds, cocoons and shells which you gathered during summer days. A child may ask a question any Sunday which you can answer better if you are able to place in his hand something which he can actually see. You will use every object in your collection before the year has passed.

This is the Month

To mount all the large pictures which you have gathered from magazines and other places. Classify them if possible (large envelopes will do) by such subjects as children, animals, nature, mother care, helpfulness, etc. You will often wish to use more pictures than those which belong to the lesson set.

This is the Month

To begin a collection of scrap pictures. Dedicate a large box to this use and snip the pictures as you find them. The children will discover many uses for them. When busy Christmas days come you will be glad to have them ready. They will fill the scrapbooks which the children make for the hospital. They will decorate gifts, such as blotters and calendars, which are made for mother. Occasionally give the box to a group of early comers and set them some such task as this, "Find a picture of something which you wish to say 'thank you' to the heavenly Father for," or "Find a picture of a little child who is helping." Your thanksgiving service of worship may be developed as you pin up and talk over, one by one, the pictures of the first group, adding at each opportunity an appropriate song and bringing all to a climax with a prayer of thanks. Conversation will flow easily as each child presents the picture he has selected as a part of the circle talk.

This is the Month

To list the Bible verses which are useful in teaching and comprehensible to little children. Such verses are best taught, not by drilling but by frequent use at appropriate times. You will not think to say them at such times unless you are very familiar with them. Hunt them out and write them on the two or three blank pages at the back of your Bible where you may glance over them occasionally. Good ones are

"Your heavenly Father feedeth them."
"The lambs are for thy clothing."
"He giveth snow like wool."

This is the Month

To start a scrapbook containing stories, rhymes and prayers. Snip them out as you find them in magazines. Short rhymes and prayers found in books may be copied or the reference noted in a sort of index where they may be listed according to subject. Don't forget that you will need some stories "just for fun" to be told at parties as well as stories which you tell because of the truth embodied.

This is the Month

To start a child study notebook. Your little folks do and say cunning things. Some of these will help you to understand children better. Some of them show you weak places in your teaching. Some of them make you conscious that you have been interpreting eternal truths so that a tiny soul has responded. Listen and watch for them. Get the mothers interested so that they will report to you. It does not take long to make such notes and they are invaluable. The form may be very brief. For example:

Mary M.—Each time a name was mentioned during the telling of Ruth and Naomi, "Which one, the old lady?"

Marietta B.—At prayer after playing with a boy a year younger who was inclined to tease, "Please help me to be kind to James."

This is the Month

To begin a program book. Your teacher's manual gives many suggestions but you come upon others as you work with the children. It is so easy to forget what you have used and sometimes you feel quite empty of ideas as you turn to a new theme in your lesson outline. If you have discovered a good song or a pretty rhyme, if the children have evolved an interesting dramatic play, it takes but a moment to make a note of it and often saves hours of re-searching. It is most convenient to list such material under subjects. Under each subject make several sub-heads. A sample page will appear like this:

Mother's Care

Stories

A Mother and Her Little Boy—Lesson 1—Beginners' Course—Graded Lessons.

A Baby in a Basket Boat—Lesson 4—Beginners' Course—Graded Lessons.

Helping—Lesson 19—*Object Lessons for the Cradle Roll.*

The Little Lost Child—(See scrapbook).

Rhymes

"When at morn I first awake"—(See scrapbook).

"This is the bench so strong and steady"—(See scrapbook).

Lesson 16—*Object Lessons for the Cradle Roll.*

Songs

"Mother dear, we love you," p. 17—*Child Land in Song and Rhythm, Book II.* Jones and Barbour.

"Hush-a-bye baby," p. 47—*Child Land in Song and Rhythm, Book II.* Jones and Barbour.

"Father, mother, sister, brother," p. 17—*Child Land in Song and Rhythm, Book II.* Jones and Barbour.

"I have a small family here," p. 117—*Songs for Little People*, Danielson and Conant.

"When at morn I first awake," p. 97—*Songs for Little People*, Danielson and Conant.

"This is our mother," p. 74—*First Year Music*, Hollis Dann.

"Oh, see the finger family," p. 101—*Object Lessons for the Cradle Roll.*

Prayers

"For mother love," (See scrapbook).

"For my home and friends, I thank thee," *Songs for Little People*, p. 11.

Drawing

Blackboard or paper—

"Something that mother uses when she works."

Plays

Pantomime—

"Show us something that mother does to take care of you."

"Show us something that mother does when she works."

Dramatic play—

Let children choose a mother and play house. Suggest only as necessary. They may make a house by placing chairs in a circle or use chairs as beds and table. When the play is finished and children seated again, ask "Was A—— a good mother? Why? Does your mother do those things for you?"

Service Projects

Make a simple paper basket, fasten together with brass fasteners. Let children fill with flowers and take to mother.

Make a pretty card by pasting a picture or coloring with a crayon to take to mother.

Use of Pictures

Gather all the large pictures of mothers and children or mothers at work. Seat the children in a group close together and show pictures one by one. Let the children comment and make this the circle talk.

Give children the box of unsorted scrap pictures at beginning of session. Let them select pictures of mothers and fasten up on a screen. Use these in circle talk.

Bearers of Light

(Continued from page 554)

Governor Carver, clothes of seventeenth century gentleman.

Myles Standish, seventeenth century army captain.

Pilgrims, usual Pilgrim costume. Men may wear white paper cuffs and wide collars, unshaped felt hats with buckle on front; women, white headdress and wide white collars, white aprons.

Illumination—Flash lamps cover Spirit of History and Spirit of Pilgrimage until curtain rises, full stage lights during Carver speech and until end of hymn. Big spotlight with white, blue or yellow screen for tableau.

Ship's cabin setting, with table, writing materials and document for "Mayflower compact."

Episode V. The Local Church and Her Allies.

Cast—Spirits of:

Local Church.

Patriotism, featuring Flag or "Liberty."

Education, carrying torch symbolic of light of truth.

Universities, academic gown, hat with gold tassel.

Public Schools.

Education through Play, costume youthful and pretty.

Boy Scout, Campfire Girl, in costume.

Christian Education, gray cap and gown.

Church School, white.

Christian College, academic dress.

Christian Literature, carries Bible and denominational paper.

Y. M. C. A., Y. W. C. A., Spirit of Service, Red Cross, in uniform of the organizations.

Spirit of Missions, carries large cathedral candle.

Five Acolytes, boys 9-11 years, dressed in red, carry candles.

Spirit of Worship, dressed in white, carries wreath of lilies.

Illumination. Right flash covers Spirit of Local Church. Big spotlight covers Patriotism and each group in turn except Missions, who is lighted with candle. A few stage lights may be on from rising of curtain until after Service group, big spotlight covers Worship. When curtains at rear are drawn revealing previous characters kneeling about the cross a flood light placed left of foot of cross is turned on illuminating cross. When Worship and cast all kneel lights are turned off except flood light at cross; choir sings "In the Cross of Christ I glory"; cast rises, faces audience, stage lights are turned on for anthem. Big spotlight only is used for Epilogue. Spotlight follows Herald to edge of stage in Recessional and remains at that point till choir goes off. Curtain as choir leaves the stage.

Cross should be of one by six inch material, not less than six and a half feet high, covered with gold paper. Plain curtains, neutral tint are recommended for use throughout, as being preferable to painted scenes.

These suggestions are offered for what they may be worth on the basis of experience in the original performance. Local conditions will determine in every case to what extent they may be useful or may be improved upon.

How We Secure Teachers

A SHORT time ago we were in need of five teachers to fill vacancies in our Primary Department. We were very anxious to secure these teachers at once and to get teachers that would do good work, but we did not know where they were to be found. After much thought on the problem I wrote a letter to four of the most spiritually-minded and faithful of my teachers, and asked them to join with me in prayer that the right kind of teachers would be guided to us, or that we be sent to them. In less than two weeks we had just the five teachers needed, and from what I have seen of their work since I believe they are faithful and conscientious.

Then, again, we needed one more, and prayed about it, and a teacher who had been in Florida wrote she was coming back and would like to have her class again if possible.

We are not using this as a lazy way of getting teachers, but I feel that our Lord knows better than any of us just whom he would have for each class, and he said, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." After we have prayed for teachers it is never too far nor the weather too bad to go where I feel he leads, and I am only thankful to him for pointing them out and turning their hearts toward the work. I find that this method not only gets us the necessary teachers, but we also get the most suitable ones for the classes.

If I find they are new to the graded work I try to help them in the beginning by giving them individual lessons, or two of a like grade together, teaching the graded lesson to them just as I would teach it to their class, taking up the handwork as well. I find that several weeks of this practical help is of more benefit to a new teacher in handling the graded lessons than anything else I know of where they have not been through a teacher training course.

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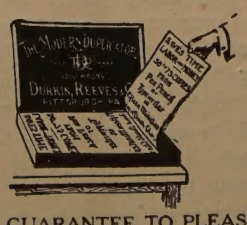

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Book Reviews

The Sunday School and World Progress, edited by John T. Faris. The World's Sunday School Association, New York.

THE printed report of the World's Sunday School Convention, which was held in Tokyo last October, is now available. John T. Faris, D.D., of Philadelphia, is the editor and he has made an interesting book for reading rather than just a report of the Convention proceedings. The book contains more than three hundred and sixty pages besides thirty-nine pages of illustrations. There are no less than one hundred and one pictures including as a frontispiece the photograph taken of the Executive Committee at their meeting on April 28.

All registered delegates who paid their enrolment fee at the Convention will receive a book without additional charge. The selling price will be $2.25, which is less than the actual cost of preparation and printing. The book will be of interest and help to any one who is concerned with the work of the Sunday school. Most of the addresses made at the Convention are given, at least in summary, and full record is made of the great features of this world gathering. A fine account is presented of the Around-the-World tour which comprised Korea, China, India, Palestine and Egypt following the Convention. Orders for books can be sent to any denominational publishing house.

The Prophetic Movement in Israel, by Professor A. C. Knudson. The Abingdon Press.

This book is intended primarily for use as a textbook in training for leadership and teaching. At the same time it will be found to be an admirable course for Sunday-school classes of young people and adults who desire a more systematic study of parts of the Old Testament than is afforded by the Improved Uniform Lessons. The plan of the book is clear and simple. In style it is readable and inspiring.

The first five chapters present a brief summary of the history of the prophetic movement in Old Testament times. Chapters VI to X set forth in systematic form the relation of prophecy to the nation and its contribution to religious ideas and ideals. There are few more important aspects of religious life and belief than those with which this book deals. The student is certain to gain a truer conception of prophecy as a whole, and a clearer understanding of the service of the prophets both to their own day and to all time.

Most of our study of the Old Testament in the Sunday school has concerned itself with particular messages of individual prophets without relation to prophecy as an institution or to the mission of the prophets as they themselves conceived it. This study is of an entirely different kind. It is concerned with the prophetic movement as a unity and with the part of the prophets as a class in the development of that body of ideals and beliefs which is our inheritance as Christians from the Old Testament.

Keeping Children in School

EVERY state now has a compulsory day school attendance law, according to information recently furnished by the United States Department of Labor through the Children's Bureau. The Bureau has just completed an analysis of education laws affecting child labor, the results of which are published in a chart entitled "State Compulsory School Standards Affecting the Employment of Minors."

In five states attendance is required until eighteen years of ago, in two of these in certain districts only; in three until seventeen; and in thirty-two until sixteen. One state requires attendance until fifteen, six others and the District of Columbia until fourteen, and one state requires attendance until the age of twelve years, but applies this to illiterates only.

Unfortunately, the exemptions in the majority of states are so numerous that they greatly limit the application of the law. The most common exemptions are for employment, or upon completion of a specified school grade. Four states specifically exempt for work in agricultural pursuits, three with no age provision. The laws of fourteen other states contain loosely worded provisions exempting a child at any age, which might be used to cover absence for farm work as well as for many other purposes. Several states exempt a child whose services are necessary for the support of himself or others, without any age or educational provision.

The amount of attendance required is still unsatisfactory in many states, several demanding only twelve, sixteen, or twenty weeks in a year. Even in states where city children must attend for eight or nine months, the amount of attendance required in rural school districts is sometimes considerably less.—United States Department of Labor, Children's Bureau.

Do Teachers' Meetings Pay?

THE question is often asked if it *pays* to hold regular teachers' meetings in small schools. The experience of such a school in Toronto is decidedly in the affirmative. The general superintendent is most emphatic as to its value and just as positive that certain features observed in the school in relation to this meeting are of prime importance.

First, there is the conviction that such a meeting is valuable; then, if it is desirable, it is imperative that a worth-while program be carefully arranged, that it be well announced, and that a final reminder be sent to each person by mail. For convenience and added sociability the meeting should be held in connection with a simple supper.

The arrangement of the program is in the hands of the executive committee, which carefully considers the ends to be served by each gathering and the best manner in which the discussion and plans may be treated. It is usual to follow the supper with a simple devotional period, a short business session for consideration of matters of general interest to all teachers and officers, and a discussion of some special phase or problem of church-school work. After this the divisional superintendents and teachers of the different departments hold group conferences on the matters related to their own sections of the school.

In the discussion of the topics of major importance, it is the rule to invite some one of experience and ability to present the matter from the larger and fuller viewpoint before the discussion is brought down to the specific needs of the individual school.

This plan has made a success of the teachers' meeting in a school of comparatively small numbers. The interest and efficiency of the workers has been increased, and the enrolment of the school has been nearly doubled. There is no thought in the minds of any one connected with the school but that the teachers' meeting is a regular feature in the life of the school.

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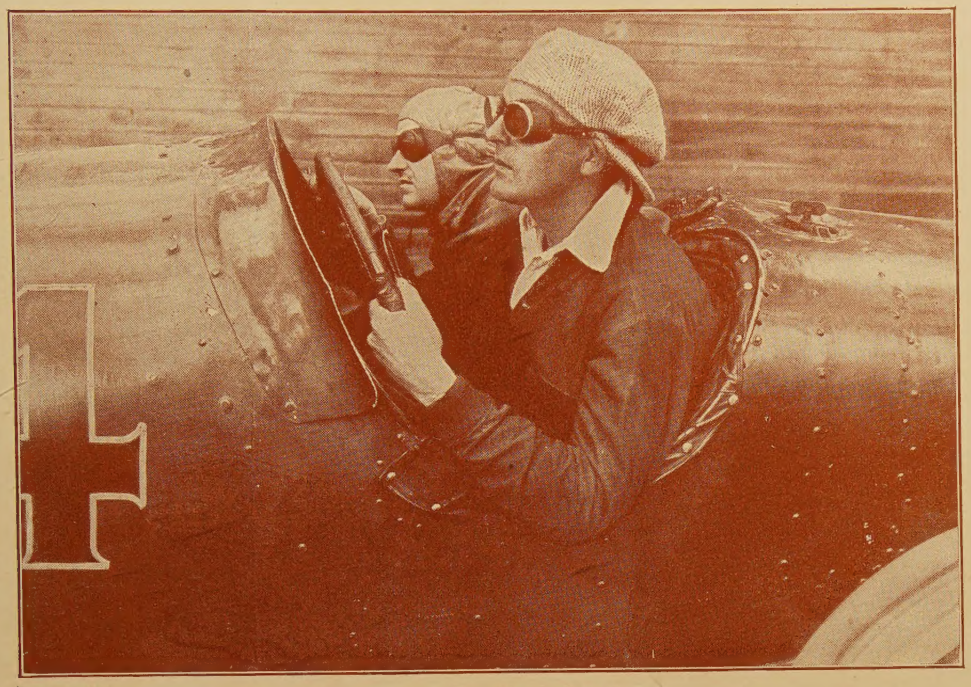
Current Motion Pictures

REVIEWED BY ELISABETH EDLAND

This department will answer motion picture inquiries. Are you looking for a special film program? Do you want films for children? What are your problems?



Paramount

Too Much Speed

THE following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults, but wholesome for children of all ages.

One or two of the moving picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

Too Much Speed. 5 reels. Exchange, Paramount. Wallace Reid and Theodore Roberts. Father refuses daughter's hand in marriage to young speed king, but finally relents when the boy wins race with one of the old man's cars. In parts 1 and 5, cut all scenes of figure representing Death. Eliminate all scenes of grim death.

A Message From Mars. 5 reels. Exchange, Metro. Bert Lytell. Showing how a very selfish man was cured through a dream. In part 1, cut scene where blind man takes bottle from pocket.

Boy Scouts of America. 1 reel. Exchange, National Exchanges, Kineto Review No. 56. The 301 Scouts who were chosen by contest among 400,000 Boy Scouts of America, representing 101 cities in 32 states arrive by the U. S. A. troopship Pocahontas and disembark in England; Scouts under the famous mulberry where the Declaration of American Independence was first read in England, marching into camp in the old Deer Park, Richmond-on-Thames, General Sir Alfred Codrington at the official opening of the camp, welcoming Colin H. Livingston, President B. S. A., Washington, D. C., and James E. West, Chief Scout Executive; visiting Shakespeare's birthplace; Scouts of all nations arriving for the service at Westminster Abbey, passing the British Houses of Parliament, unveiling the statue of Abraham Lincoln, at Warwick Castle, Chief Scout of all the world, General Sir Robert Baden Powell, at Windsor Castle, etc., farewell to England—en route for France.

One a Minute. 5 reels. Exchange, Paramount. Douglas McLean. Young man, in order to meet competition and also to win the admiration of the girl he loves, invents a cure-all which takes the town by storm and restores all the old chronics to health. Eliminate captions, "I have discovered the formula among my father's old papers," in part 1; "Damn it, sir," in part 2; and "Don't be an ass," in part 4.

The Sheep O' Leavenworth. 1 reel. Exchange, National Non-Theatrical Motion Pictures. Early history reveals men tending sheep, bell-wether, sheep asleep on the hills, the "Packer" arrives with his companions, shepherd dog, Packer moves on, shepherd makes his morning rounds, sheep obey shepherd dog, ageless hills, unfathomable sky, infinite space—infinite time—infinite peace, voice of God apparent to shepherds, storm among mountain peaks, shep-

(Continued on fourth cover)

A Recent Letter

"Permit me at this time to express the appreciation many of us feel for the new courses of study which we adopted for the church school. Some of us who were intent on having your texts were fearful that we might encounter opposition on the part of pupils and teachers, as more work would be required. But we have been most happily surprised. The teachers enjoy the new courses, and the pupils are showing a greatly increased interest. Both boys and girls are studying lessons at home as they have never done before. The attendance has increased, and I am certain that it is due in part to the new texts."

—A Pastor.

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Handwork in Religious Education. By Addie Grace Wardle. A progressive program of handwork appropriate to each stage of intellectual and religious development in children and young people. $1.25, postpaid $1.35.

Graded Social Service for the Sunday School. By W. Norman Hutchins. A series of suggestions for concrete activities for all grades, from the kindergarten to the young people's society, which are adapted to develop social helpfulness in the religious life. $1.00, postpaid $1.10.

Recreation and the Church. By Herbert W. Gates. Discusses the place of recreation in human life and particularly its value in religious education and its inevitable influence upon the development of character. $1.25, postpaid $1.35.

A Survey of Religious Education in the Local Church. By William C. Bower. This book aims to help Sunday-school workers to make a careful survey of the work of religious education in the local church. $1.25, postpaid $1.35.

The City Institute for Religious Teachers. By Walter S. Athearn. Every Sunday-school worker should study this practical plan of gaining efficient teachers and should work for the application of it in his own community. $1.00, postpaid $1.10.

The Sunday-School Building and its Equipment. By Herbert F. Evans. The author here presents the plans of well-designed buildings, large and small, and accompanies them with a discussion of the principles of Sunday-school equipment. $1.00, postpaid $1.10.

Order these books from your dealer or direct.

The University of Chicago Press

5898 Ellis Avenue Chicago, Illinois

(Continued from third cover)

herd's care, shepherd and dog retire to rest—sheep asleep at night. This film inspires reverence.

Birth of an Iceberg. 1 reel. Exchange, Educational Films Corp. of America. Yukon river boats, dredging for gold, hydraulic method of drilling for gold; seals are plentiful, seals riding the surf; salmon swimming up stream, salmon leaping a waterfall; in the Alaskan ice-floes, glaciers 300 miles long and 400 feet high, giant avalanches of snow crumble off and plunge into the water, birth of an iceberg as huge piece of ice breaks off and floats away.

Ghosts of Romance. 1 reel. Exchange, National Non-Theatrical Motion Pictures. Missions in California, the road to California, Mission of San Diego, El Camino Real, San Gabriel, San Fernando, Santa Barbara, San Carlos de Carmelo, friars at prayer and at work.

The Life of the Ant. 1 reel. Exchange, Beseler Educational Film Co. Female ant, bridal gown of gauzy wings, male ant, drones, ant-hill, ants at work, eggs brought out on sunny day taken in at sunset, nest in center of ant-hill, galleries inside the hill, grubs, spinning a cocoon, workers tear open cocoon, sap of tree and small insects used as food, ant ten times stronger than man in proportion to size, ant-lion digs tunnel for trap. Cut scenes of mauling flies and entrapping ants.

Dawning. 1 reel. Producer, Prizma. Exchange, Commonwealth Film Corp. Colored by famous Roumanian artist. Dawn in different lands—in Rocky Mountains, over icebergs, in Japan, the Land of the Rising Sun; on road to Mandalay, on southern seas, Borneo; Capetown, Africa; in Garden of Allah, facing Mecca, dome of St. Paul's, Eng.; New York sky line, public library.

Biskea, The Beautiful. 1 reel. Exchange, Famous Players-Lasky Corp. A palmy island in Algeria, date merchants arrive by caravan, camels, goats and mules, street scenes, the garrison of black from Senegal; cafes on the Boulevard, French commandant and the native Caid, Arab courtesy, a desert ruler and Arabian steeds, the White Camel and horse car rarities, preparing the caravan for the desert.

Glimpses of Pond Life. 1 reel. Exchange, Beseler. Form of animal life in water, ostracoda which resembles a mussel, young ostracodæ surrounding their parents, on account of transparency of its shell, the working of the various organs in the anatomy may be observed through a microscope; daphnia, known as the water flea, digestive organs as they appear through microscope, eggs, heart and eye; water snail; dragon fly and larva; salamander which breathes with lungs; caddis, a little white butterfly which appears in the spring time; May fly is a little white butterfly which lives two or three days, larva breathes through a mane of gills like plumes; triton resembles the salamander, is amphibious and spends part of the time in water and part in the air; stickleback is a fish about one inch long; boat fly is a monad, leaving the ponds only at night to change its residence, its wings are always dry, due to the sheath of air which surrounds it.

The Chilkat Cubs. 1 reel. Exchange, Educational Films Corp. Robert C. Bruce scenic. A study of the home life of "Woof" and "Wow," two black bear cubs, who lived alone in the famous Chilkat Valley of Alaska.

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Songs of Life

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TWO things have happened fairly recently that have affected the kind of hymns that the church should sing: the awakening of an immense interest in social service and brotherhood which has produced a body of new Christian hymns on that theme, and the great forward movements, such as the Centenary in our own church, which have stressed life service, stewardship, intercession, and a broader missionary interest. To give adequate expression to these religious activities that have received this newer emphasis has been the purpose of Songs of Life. Every hymn has been tested by certain standards, the music is of a high order; and, while there is enough of the popular in words and music to make the work usable in any church, it is free from objectionable, sentimental, meaningless ditties that mar so many popular collections.

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